

The Missionary Herald

VOLUME CX

NOVEMBER 1914

NUMBER 11

AN UPLIFTING ANNUAL MEETING

ANNUAL meetings of the American Board have each a distinctive character, though they move along similar lines. Held in different sections and cities of the country, there are always familiar faces on the platform and in the pews; the maps, the flags, the exhibits, recur; the routine of sessions and of programs has a recognized uniformity, albeit marked with some variety. Yet each new annual meeting has its own peculiarity or mark.

The Detroit meeting (October 13 to 16) was no exception. Two features were outstanding: it was held under the stress of an overwhelming war, and it was the last meeting of the Board under its ancient organization and before it becomes identified with the National Council.

The last fact was not bemoaned. Some natural sentiment was stirred in the hearts of those who have long been members of its corporation. But the anticipated change was viewed rather with congratulation and rejoicing. In the words of the report of the Prudential Committee for the Home Department: "It should be considered as the fulfillment of a great hope, the consummation of a century-long process of education and persuasion. At last we have the Church taking unto itself the task Christ committed to it at the first." Certain dangers incident to the change were recognized: the losing something of the stability of the old in taking on the aggressiveness of the new; the dulling of a fineness of loyalty; the blurring of a definiteness of interest. From these dangers the challenge of the hour summons the

Board in its new organization to make strong endeavor that its future may be brighter than its past.

THE hospitalities of the occasion measured up to the highest standards of Congregational loyalty and efficiency. The First Church is an admirable assembly place for such a meeting. There was room enough for everything, and there were committees to see to everything. And they did it. Quietly, unostentatiously, but effectively, they moved the machine (it is an automobile city) on smooth-running wheels. And Dr. Huget's assurance in his opening words of welcome, that the hearts and homes of Detroit's people, not only of her Congregational churches, but of all her churches, were wide open to the representatives of the well-known and honored American Board, was proved abundantly true.

FROM the first words of Dr. E. C. Moore's prayer at the opening session, when he gave thanks that this assembly could be held "in the peace of our beloved country," to the brief messages from outgoing missionaries at the close of the meeting, the sense of the awful European war was interwoven with all the thought and discussion. Dr. Bradley's brilliant and powerful sermon on the Tuesday evening was keyed exactly to the temper of the hour. Its theme was, "The Fullness of Time" (see extracts on page 502). After a keen portrayal of the remarkable development of the world's life from individual and provincial forms to universal relations,

The 105th
Annual Meeting

Detroit's
Welcome

The War
Cloud

the preacher sketched in broad outlines the new order which is to be as Christ comes again into the world through a transformed and humanized society. The call of the hour is for a fresh and deeper consecration to the ancient task of the American Board.

THE Review of the Year on the mission fields is always a feature of supreme interest at the annual meeting. A routine part of the program, it is never twice alike. Each year new and stirring events have to be surveyed. Now one land, now another, comes to the fore. Physical catastrophes, social upheavals, political changes, religious movements—a wide variety of human affairs appears in the panorama.

This year Secretary Barton had a profusion of epochal and stirring material: the interruption of all mission work in Mexico and the broadened plans for its resumption; the overturn in Albania and the forced withdrawal of its hard beset missionaries; the educational appeal, novel and challenging, of China; Turkey's desperate plight through the drastic mobilization of her army; and the wide-reaching and everywhere disturbing horror of the European war.

To fill the vacancy caused by the lamented death of Dr. Samuel B. Capen was elected Prof. Edward Caldwell Moore, D.D., of Cambridge, Mass. Dr. Moore is notably prepared for service as President of the American Board. He has served for a decade on its Prudential Committee, of which he was for several years chairman; has visited the mission fields in India and China, and has been a close student of foreign missionary methods and affairs. He will bring to the office rich abilities, a profound faith in the missionary enterprise, and a warmth of devotion such as qualify for distinguished service. The honorable line of the Presidents of the Board will be fitly maintained.

It will be a pleasure to the other officers of the Board and to his fellow-members on the Prudential Committee to greet Dr. Moore under his new title.

THE Committee on Corporate Members announced that the terms had expired of eighty-eight members of the class chosen "at large," which consists of 150. Of the class chosen upon nomination by the church organizations, the terms of forty-five had expired. The Committee made seventy nominations for the "at large" class and twenty-three for the other. The meeting confirmed all these nominations, which were but for one year, as in 1915 the Board comes under the new rules governing its organization as the agency of the National Council of Congregational Churches. The number of corporate members has thus been reduced this year by forty.

Two members of the Prudential Committee, Messrs. Henry Harrison Proctor and Arthur H. Wellman, having finished their terms, were ineligible for reelection. There were chosen to take their places Mr. Herbert A. Wilder, of Newton, Mass., till a year ago a member of the Committee, and Mr. Henry P. Kendall, of Walpole, Mass. Two members whose terms were finished, but who were eligible for reelection, were so chosen: Rev. Willard L. Sperry, of Boston, and Rev. Lucius H. Thayer, D.D., of Portsmouth, N. H. To succeed Dr. Moore, Rev. Edward M. Noyes, also a former member of the Committee, was chosen. The several officers of the Board, both general and executive, were all reelected.

IT is fast becoming a custom of these annual meetings that some special need which finds expression shall be seized and provided for. Two such extra sums were raised at this meeting: \$1,000 to procure, equip, and transmit an automo-

Outstanding Events
of the Year

New
Corporate
Members

The Other
Elections

The New
President

Two
Special
Gifts

bile for Rev. C. A. Clark, of Miyazaki, Japan, to aid him in his wide and constant touring of his province; and \$1,000 to furnish Rev. P. B. Kennedy with a special relief fund, in anticipation of his return to his stricken field of Albania. It was pleasant to see how gladly and cordially both these personal tributes were made.

It was a stroke of genius that grouped on the platform at one session five veteran missionaries to Turkey whose combined term of service covers 250 years, and with them four recruits for the field, promising by the same measure,



MR. AND MRS. HUMMEL
Two of the Shansi team

as was noted in their introduction, 200 years of labor ahead. The witness and the ringing challenge of the men of years and of experience met an immediate response in the expressions of purpose and devotion from the lips of the younger men.

It might be invidious to single out for comment any one of the score of missionary addresses made at this meeting. There was a wealth of fact and argument and appeal contained in these short, pointed utterances of those who knew whereof they spoke, and who spoke out of their hearts. But at least we may be allowed to remark that the two women on the program acquitted themselves nobly. The charm of their manner, the directness of their address, and the earnestness of their

plea, made every word count. Mrs. Daniels's speech for the Woman's Boards and Mrs. Jones's setting forth of woman's work for women in India will long be remembered.

No speaker at this meeting caught the attention of the audience more surely or woke a more sympathetic response than Mr. F. C. Liu, of Taiku, Shansi province of China. Grandson of one of the first converts won at Taiku, Mr. Liu in his boyhood days escaped from the hands of the Boxers who slew his grandfather, uncle, and mother; was trained in the mission schools; studied at the North China Union College at Tungchow; and has served as assistant pastor of the Taiku church. He has come to this country for further study at Bangor Seminary, purposing to return to China and to the pastorate of his beloved church at Taiku. His address on "Present Opportunities for Christian Education in China," full of information and enthusiasm as to the bright outlook in his native land, was continuously emphasized and made pointed by the strong personality and shining face of the Christianly educated speaker.

It was a great session—that of the memorial service. The big church was filled. The opening devotional service was conducted by Pres. Henry C. King. Great hymns were sung and sung greatly. Dr. Boynton had unusual "freedom" even for him as he portrayed the qualities that make up the saint, and then applied and interpreted them all in reviewing the life of Dr. Capen. And Dr. Robert Speer, premising that Christianity was a lay religion, its founder and his first disciples and apostles being laymen, drew over again the picture of the Christian layman in depicting the characteristics that combined in Dr. Capen's life. It was an inspiration to men, and especially to laymen, to live highly and worthily of the name of Christ.

An Object Lesson from China

The Feminine Note

AMONG the influences which make the Board meetings the spiritual force they have always been are the prayer services; the fellowship meetings of groups of officers and committee members, of missionaries and home pastors; and the sense of union for a great purpose which comes in the big evening sessions. The more memorable of these hours at Detroit were the Communion



MR. AND MRS. MATHER
Commissioned for Africa

Service on the first evening, administered by Dr. A. J. Lyman, of Brooklyn; the early morning prayer services of missionaries and Board officers; the delightful devotional half hour led by Dr. Bosworth; the friendly dinner of corporate members and missionaries; and the luncheon of Detroit pastors to the Michigan home missionaries, who were their guests for the meeting.

The closing session is always most impressive. This year forty missionaries were on the platform. A dozen who are about to return to their fields

presented to the audience ten recruits who are soon to set out for the first time. The service which commissioned four young people for Africa was tender and impressive, and the hundred and fourth annual meeting closed with a ringing address—"The Challenge of the Years"—by Vice-Pres. Edward D. Eaton.

IN numbers it was not a large meeting. Only seventy corporate members were in attendance. The audience never crowded the church, though at several sessions it was well filled. The local constituency was not as much in evidence as has sometimes been the case. But there was a fine representation of pastors and laymen from the state and from adjacent states; the home missionaries of Michigan were on hand; and there was a notably earnest and loyal spirit pervading the sessions. The challenge of the world's situation to a yet more eager and devoted missionary work was urged over and over. The heavier burden of the foreign missionary task in these times was not flinched; the call was to a still more heroic and sacrificial effort; and it was resolutely, prayerfully faced. The meeting was worthy of the crisis in which it was held. The message adopted to be sent out to all the missionaries of the Board and the native Christians, in view of this overwhelming war, reflects the temper of the Board at its Detroit meeting.

THAT was a significant assembly which thronged the Town Hall of Bombay, August 13, at the mass meeting to affirm the loyalty of Indian citizens to the British Crown in this time of war. All seats were early filled, the front rows being reserved for European, Parsi, Hindu, and Indian Christian ladies. Every available inch of standing room was occupied, while the platform was

crowded with distinguished citizens; outside late-comers tried in vain to force their way in. Ringing speeches were made by eminent Indian gentlemen, a letter was read from Lord Willingdon, governor of the Presidency, and strong resolutions were passed, pledging unswerving loyalty and proffering "all the resources they possess and all the personal services which may be demanded of them at this momentous juncture in the affairs of the

Some
Intimate
Hours

An Uplifting
Meeting

India's Loyalty
to England

empire to which they are proud to belong." Great enthusiasm prevailed when at the close of the meeting the whole company rose and sang the national anthem. That this expression of loyalty is not all a matter of words appears from the fact that the Maharajah Scindia, of Gwalior, contributed £10,000 to the Prince of Wales Fund for the relief of distress.

A similar report comes from Rangoon of a mass meeting of Mussulmans pledging their devotion to the British empire and the king-emperor, and declaring their readiness to serve as volunteers or to render any other service possible to government.

AN editorial from the *Peking Gazette*, with the title herewith, is printed in The Portfolio of this number. It was written by a Chinese educated in mission schools and the founder of the Student Volunteer Band in his Chinese college. Afterward he was sent to America by a group of missionaries for further study. Reaction from the influence of an education broader than he had received in the missionary institutions—so some think—turned him into an outspoken atheist.

His point of view and his temper are to be allowed for in estimating his deliverance. He deplores the situation of "Christian Europe," but with a certain outcropping glee over the plight in which her religion appears as having borne so repulsive fruit. He is searching, one must think, for the worst that can be said, not the best, about a condition that is confessedly horrible.

Yet his stinging sentences indicate just what must be met by Christian missions through all the East. Everywhere the critics of Christianity will seize upon this war as a lucky weapon for their attack. The weakness or hypocrisy of a religion professedly of peace and good will, whose adherents call upon their God to give them success in what is perhaps the bloodiest slaughter of human history, will be

declared in every language and dialect of the Far East.

And how is the argument to be met? What answer shall the missionaries make? The true answer and the wise one, it seems, is to reply that Christian civilization is yet all inwrought with the paganism in the midst of which it was born and out of which it is slowly struggling; that the leaven is in the lump, but that the lump is yet far from being all leavened; and that the horror, sorrow, and shame of the hour come from the contrast between Christian teaching and Christendom's practice. It is, of course, open to add, if one wished merely to retort, that the history of the East and the religions under which its civilization has developed does not exhibit the reign of righteousness, joy, and peace, but rather tyranny, cruelty, and an appalling disregard for the sacredness of human life.

IN America the majority of the church members, in most denominations, is made up of women. It's just the other way in China. Mr. Watts O. Pye, one of the American Board's wise and far-seeing workers in Shansi, in a letter to a friend at home tells with great emphasis of the need of educating and evangelizing the women. A man gets a good start, then all of a sudden his progress ceases; nine times out of ten the trouble is conservatism and opposition from the women at home. The young men go through school and college, but if they marry uneducated, non-Christian girls their progress stops. Mr. Pye says that in the sixteen churches near Fenchowfu—his station—there are 1,020 male members and only 125 female members. No wonder the missions call on for women teachers, nurses, etc. Furthermore there isn't a woman doctor in the entire province of Shansi. Imagine 15,000,000 people without one woman doctor! And this in an age when "healthy homes and better babies" is a slogan.

The Cult
of Blood

OUR attention has been called to a syndicated article appearing in several newspapers from the pen of Ella Wheeler Wilcox, of which this is the opening paragraph: "Let us not send any more money to foreign missions until every town in America of ten thousand inhabitants is equipped with best possible free hospital accommodations." It is a fair sample of a good deal of impulsive, unthinking, narrow-visioned utterance by which foreign missions are disparaged. It presents the appeal of suffering and helpless humanity at home as a ground for stopping gifts for missionary work abroad. But one large element in the missionary expenditure abroad is for the relief of suffering and helpless humanity. The conditions there are far, far worse than here, and the provision to meet them is shockingly less.

We have no wish to minimize American hospitals, but to propose stopping the little that is being done for the suffering millions of the Far East is both wicked and absurd.

IN October, two years ago, the University of Nanking, China, opened a department of missionary training which has come to be known as the Language School of Nanking University. By the end of 1912 about fifty students, divided into three classes and representing seven mission boards in the lower Yangtse valley, were enrolled in the school. On June 3, 1913, after something over seven months' study, most of these students, who had made some progress in Chinese before coming to the school, were graduated. Other students are continually arriving, however, and the autumn of 1914 saw Rev. Charles S. Keen, of the East China Baptist Mission, placed at the head of the department. Mr. Keen is a well-qualified teacher and is said to have an unusually good command of Chinese for one who has been on the field less than ten years.

The Blindness of Sentimentality

The Language School at Nanking

Trained Chinese teachers, under the supervision of foreign professors, do most of the classroom work. Half of each day is given to individual study with a Chinese teacher, when no English is allowed to be spoken. Instead of learning first the colloquial vernacular of the station to which he is going, the young missionary studies the standard Mandarin, which experts agree is the best preparation one can have for the various local vernaculars.

A series of lectures is included in the study course along lines of Chinese etiquette, customs, etc., and reading courses are suggested which will still further familiarize the young people with the life in which they are to work.

Nanking is a good city in which to center such a Union Language School. It has already a reputation as a "literary center"; it seems sure to be one of the four or five great educational centers in China. Besides various lower grade schools conducted by different missions, there is much union work. Four missions are united in high school and college work, seven in a medical school, and six in the Theological and Bible School. There are normal and industrial training schools also, besides various phases of work for women and evangelistic activities.

WHAT is the place of honor in a magazine? The first page? Sometimes, but not always. One would not go wrong in reading this number of the *Missionary Herald* who should begin at the end and work backward. The three reports which close this issue—the Survey of the Fields, the Home Department Report, and the Treasurer's Report—deserve the attention of every reader. They put into small compass the story of the past year in the American Board, and are full of good things to note and to remember. To make room for them some of the usual departments of the *Herald* are much curtailed. But they are worth every page they take.

Beginning at the Back

THOSE ABROGATED CAPITULATIONS

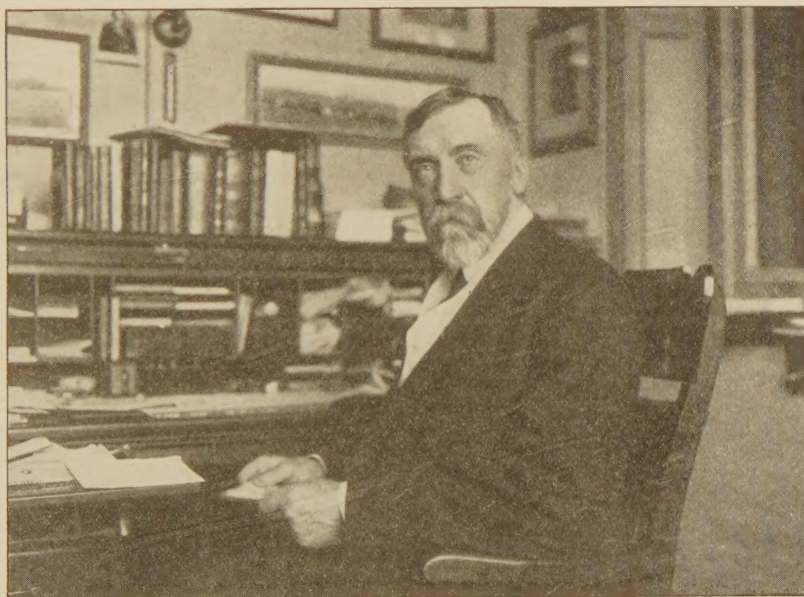
BY REV. CHARLES T. RIGGS, OF CONSTANTINOPLE

THE Turkish government has taken advantage of the complications in which Europe finds herself to declare that the capitulations are no longer to be in force after October 1 (old style, presumably). The announcement was made here in Constantinople on Wednesday afternoon, September 9, in most pompous style. Heralds were sent around the town with drums to tell the people to assemble at specified places to hear the latest news. In the quarter where we live, the herald announced that there had been a great German victory and that everybody was ordered to go and help celebrate.

When the desired crowd had come together, they were addressed by representatives of the Cabinet, who told them that the awful disgrace of the capitulations had been removed for-

ever by the government, and that they were no longer under the thumb of the foreigners; that henceforth the foreigners would have no special privileges such as they had wrung from former sultans, and that the nation was now free. There was a lot of hurrahing, and the drums made life interesting till after midnight.

Thursday there was a great meeting, organized by the Union and Progress Committee, near the mosque of Sultan Ahmed, attended by some six or eight thousand, probably, who celebrated in proper style, with speeches and bands and much bunting. They then marched to the Sublime Porte and, after more speeches, to the Palace, where the sultan appeared and thanked them for their patriotism. The city was decorated and still is, this Saturday morn-



WHERE THE FOUR TURKISH MISSIONS FOCUS

Treas. W. W. Peet at his desk in the Bible House, Constantinople. Through his hands goes all the money for all the workers, the hospitals, the schools, the household matters, relief measures, building affairs, etc., of our Turkish missions. He has handled hundreds of thousands of dollars for the relief of suffering, in addition to the immense sums needed by the regular work. It was Mr. Peet who handled the money for Miss Ellen M. Stone's ransom. In addition he is the trusted friend of diplomats and business men with wide interests in Turkey

ing. However, the reason for the decorating today is the birthday of the sultan, and as I write a salute of cannon is being fired in honor of the event. His Majesty, born in 1844, lives by lunar years, and is therefore seventy-two years old today.

The decoration and celebration for this capitulation business was all by order. We asked some of the shopkeepers why they were putting up flags, and the answer was, "We were ordered to, so we do as we are told." Many thought they were celebrating a German victory, for the Turks somehow still regard the Germans as their allies. When the procession was on its way (Thursday), one of our Protestant merchants was putting up flags over his store, and was asked why. He replied that policemen were on the rounds, noting the names of merchants who were not decorating; so it was policy to decorate.

Most of the ordinary people have no idea what the capitulations are, and many have been misinformed so as to think they can now do whatever they like to foreigners. Very few of them realize what a serious step is taken by their government in abrogating sacred treaties without the consent of the other contracting party. A few of the thinking ones are apprehensive of the retaliation that will eventually come when Europe has its hands free once more after this war. But most of the Turks regard this as a great victory won over the hated foreigners.

I do not feel very well qualified to prognosticate what will be the result on our mission work, but we shall doubtless have some difficulties. Of course the Powers will protest. Their ambassadors have already protested; and according to my information, even the German and Austrian ambassadors, laying aside their feelings against the other nations, united in this protest. Of course our customs and other immunities for schools and churches are founded in theory on the same rights given to native institutions of a similar kind; and now, if there is to be com-

plete equality as between foreigner and Ottoman subject, these immunities ought not to be disturbed. It is because they are philanthropic institutions that they have been exempted, not because they are foreign.

But here comes in a mooted question, on which we have as yet no light. The Armenian, Orthodox, and Jewish communities in Turkey exist under very similar conditions, in many respects, to the foreign communities. The special favors they have were the grant of Mohammed the Conqueror or his successors; and now we are uncertain whether or not this Union and Progress régime intends to take away these privileges also. Some of the non-Moslems seem sure that they will, and will try to reduce every section of the population to a dead level. Time alone will tell.

The weight of American opinion seems to indicate the probability that the Turks will, for a time at least, be very careful in their treatment of all foreigners, so as to prove to all that foreigners can live here just as well without the capitulations as with them, and this is the tenor of an editorial in the *Tanin* of this morning. I am inclined to the same view, and do not anticipate much of any inconvenience to us now; but I am not so sure that the ignorant populace in interior towns may not take a sort of vengeance on foreigners there for what they imagine to be former injuries to themselves. There are too many fiery Turks perfectly capable of leading them into such excesses. We pray that such may not be the case.

I will give you a theory which has been thought out by a wiser head than mine, and to which I am inclined to give considerable weight. It is that this abolishing of the capitulations is the only way left to Turkey to save her face after this big mobilization. Perhaps a million men are now under arms, and the people are saying, Why all this?

The history of it seems to be this: At the first, the Turks intended to fight

Greece and win back the islands, Mitylene and Chios. They expected their two dreadnoughts from England, and they did not believe Bulgaria would be averse to their going across Bulgarian territory to attack Bulgaria's mortal foe. But then Britain went to war and sequestered those warships; Greece purchased two ships from America; and then Bulgaria refused to allow Turkey to go through her territory or to join her in war with Greece. Roumania also refused, and Talaat Bey's mission to those states was a failure from the point of view of the war party.

Of course all the time Germany designed to draw Turkey into the war on her side, and wanted her to attack Russia in the Caucasus, and so draw away the Russians from East Prussia. But it proved harder than the Germans had imagined to concentrate a sufficient Turkish force on that frontier to risk such an attack; and further it was learned that Russia had a strong contingent there, and could not only capture Erzroom, but even possibly go right across Asia Minor and endanger the German Bagdad railroad. So the German strategists here have lost their enthusiasm for Turkey's going to war.

It therefore becomes necessary to disband this big army, the maintenance of which on a war footing would ruin the country. But *something* must be offered the country as an excuse for this unexampled mobilization. It is therefore decided to strike a big blow

at the whole of Europe by abolishing the special privileges of all foreigners; and this great and bloodless victory having been won, the army will gradually be disbanded. There are already signs that they are slowly getting rid of the superfluous men. I will not yet call it demobilization, for the regular troops have not yet been sent home to any extent; but hundreds of undrilled men of from thirty to forty-five, who had been called out in this city, have been sent back, and we hear the same from Harpoot and elsewhere.

The requisitioning of provisions of all sorts and of stock of all kinds from shops still goes on, and is very hard on the people. Even English shops have been hard struck by this. The military billeting officer will go into a shop and demand all the blankets they have in stock. A receipt is given for the goods taken, but the finest quality of camel's-hair blankets will be put down in the same list with blankets of very inferior grade, that cost perhaps less than a dollar a pair; and when the payment is made, after the war, it will be difficult to prove what was actually taken. I fear most of the natives will get little or nothing for what has been taken from them. It was usually listed as "a patriotic contribution."

Pray for us in our unprecedented situation here, that even the suppression of the capitulations may open new doors to us and advance rather than hinder the Kingdom.

September 12, 1914.

TURKEY AND THE ABOLITION OF THE CAPITULATIONS AND EXTRATERRITORIALITY¹

BY SECRETARY JAMES L. BARTON

THE press has recently contained various reports of the new attitude of the Ottoman empire with reference to the capitulations and the

relations which foreigners have for centuries sustained to the imperial government. This has aroused already much discussion in the press and in circles interested in foreign enterprises carried on in the Turkish empire, and especially in missionary

¹ *Foreigners in Turkey: Their Juridical Status.* By Philip Marshall Brown. Princeton: Princeton University Press. Pp. 166, including Index. Price, \$1.25 net; by mail, \$1.31.

circles. Many are raising the question as to what the capitulations are and what is involved in extraterritoriality.

Just at this juncture there comes from the Princeton University Press one of the most timely books of the year, if not of the decade. This book is entitled, "Foreigners in Turkey: Their Juridical Status," and is by Philip Marshall Brown, assistant professor of International Law and Diplomacy in Princeton University, who was for some years secretary and for a time *chargé d'affaires* of the American embassy at Constantinople. Few men, therefore, are so well qualified to prepare such a work as this, dealing as it does with the Origin of the Rights of Foreigners in Turkey, the Capitulations under which those rights have been enjoyed, the Juridical Rights of Foreigners in the empire under the capitulations and extraterritoriality, with a chapter on Immunities of Jurisdiction and International Law.

Since the question of the capitulations is still an open one, the great Powers of Europe, followed by the United States, having protested against this step on the part of Turkey, this book is worthy of more than a perfunctory review.

It should be noted, in the first place, that the capitulations largely take the place with Turkey of treaties between Christian nations. It was contrary to the genius and organization of a Mohammedan government to enter into treaty relations with non-Moslem nations; therefore the relations existing between Turkey and the non-Moslem countries were established by capitulations which defined the rights and privileges foreigners were to enjoy. It should be understood that capitulations are not of recent origin. Justinian allowed the Armenians to reside in Constantinople and to settle among themselves questions relating to marriage, heritage, etc., all in accordance with their own laws. This privilege has been extended to the present time through different capitulations issued by various sultans of Turkey.

Five hundred years before the capture of Constantinople by the Turks, there existed what were virtually treaty agreements between the Turks and other countries, granting foreigners certain privileges. Many of these privileges were of a reciprocal character, although in later years they became largely one-sided and were simply concessions granted by Turkey to foreigners. This was practically true as early as 1261, when the Genoese obtained permission from Turkey, which was granted in the form of a capitulation, authorizing them to open a separate town of Galata in Constantinople, which was maintained under distinct and separate jurisdiction.

At the fall of Constantinople in 1453, the Mohammedan conqueror left the Greeks, to the fullest practical extent, in the free enjoyment of their own laws and customs under their patriarch. The patriarch became the *Millet-Bashi*, or the "Head of the Nation." This custom has passed down through the reign of succeeding sultans. Each separate non-Moslem community, like the Armenians, the Protestants, the Jews, has had its recognized national head, who was held responsible by the national government for the collection of taxes, for the records of marriages, births, etc., and largely for the settlement of controversies among its own people. This is one feature of the capitulations, the adjustment of which, in putting all of the subjects of Turkey under Mohammedan law, will meet with the greatest difficulty.

Capitulations to the foreign nations, sometimes in the form of a treaty, sometimes not, began with France in 1535, with England and Holland in 1579, with Austria in 1615, Russia in 1711, Sweden in 1737, etc., the United States coming in for her first share in these capitulations in 1830, followed by Belgium, Portugal, Greece, Brazil, etc. The "most favored nation clause" having appeared in some of the capitulations or treaties, it has been customary in recent years to claim that any privilege granted to a

subject of any one leading nation of the world should be granted to all.

At the organization of the Protestant community in Turkey, a capitulation was granted to all Protestants, and a Protestant head was recognized. So a new community was developed in harmony with the communities already existing. This was done under the leadership of Sir Stratford de Radcliffe, the British ambassador at the Porte at that time.

Missionary work was entered upon in Turkey under the general capitulations with other nations several years before there was any official understanding between the United States and Turkey, and that work has been given large liberty under the Turkish regulations.

In 1867 the old capitulations were subjected to sweeping readjustment through the promulgation of the law granting to foreigners the right to hold real estate in Turkey. This was accepted by the nations interested, so that all real estate is now held under Turkish law, it being agreed that the foreigner holding land recognizes that in his relation to the Turkish government as a land owner he becomes completely subject to Ottoman jurisdiction. Under this law today the American Board holds all of its real estate and buildings in Turkey. The titles and rights vested in mission buildings in Turkey will not be affected by the abrogation of the capitulations. Since the schools carried on by American missionaries in Turkey have been established and carried on under Turkish law, they also are free from difficulty in this direction.

A point where special hardship may be brought upon the missionaries, but where it is not necessarily expected, is through the abrogation of extra-territorial rights hitherto conceded to foreigners, which made it impossible for a Mohammedan to enter the home, or to arrest, or to interfere with the work or life of a foreigner in Turkey, except through the representative of that foreigner's government. All for-

eigners were subject to the laws of their own country as practiced by their consul. When this right is abrogated, the missionaries in their person come directly under the operation of Mohammedan law. As the relations between the missionaries and the officials have hitherto been so satisfactory and even in places cordial, the American Board does not anticipate any special difficulty in that direction.

Mr. Brown, the author of this volume, discusses at some length the reasons why Turkey was eager to have the subjects of the Turkish empire who were non-Moslems under the laws of their own race rather than under the laws of the empire. In a word, the reason is that the Mohammedans regard their state and their religion as identical, and Mohammedan law "could not apply equally to both Moslems and non-Moslems." It is impossible for Mohammedan law to recognize that a non-Mohammedan has the same rights under the laws of a Mohammedan state that the Mohammedan has; therefore the application of Moslem law could bring only complications and confusion. The author says in conclusion:—

"The profound difference between the basic principles of Moslem jurisprudence and other statements of law is of so irreconcilable a character as to render it impossible for Turkey to enter into any international agreement defining the rights of foreigners in respect to personal status and civil capacity. No reciprocal arrangement in this regard would seem within the realm of possibility."

This Mr. Brown regards as the statement of a general principle that has long been recognized by the Turkish government, but which now they plan to set aside, bringing all residents within the Turkish empire under Mohammedan law. It is possible that they intend so to reform that law as to make it generally agree with the international principles and laws common to the civilized world. If they are able to accomplish this, the principal difficulty will be removed.

GLIMPSES OF OUR



A STREET IN ERZROOM, EASTERN TURKEY

The large building with white roof is our Girls' High and Boarding School. This Board has a boys' school of similar grade and size, as well as a hospital and dispensary, in Erzroom, with five workers from America. The city is on the eastern end of a plain thirty miles long by twelve miles wide, bordered by steep, rounded mountains and traversed by the western Euphrates. It is on the main caravan road from Trebizond to Northern Persia, dates back to the fifth century, and has about eighty thousand inhabitants



THE MISSION ESTABLISHMENT AT OORFA

This city is in the southern part of Central Turkey, toward Mesopotamia and Arabia. The Board carries on educational, industrial, and evangelistic work here. The Shattuck School for the Blind here teaches reading and writing English, Armenian and Turkish Braille; chair carving, reed mat weaving, knitting, and sewing. The industrial institute does good work in carpentry, cabinet, iron, machine, tailor, and shoe shops. 1,200 women are employed in lace making. An orphanage is maintained

INVESTMENT IN TURKEY



A BUILDING OF THE AMERICAN HOSPITAL, TALAS

Encyclopædia Britannica refers to this hospital as doing "splendid medical work." The Board maintains also a boarding and day school for boys and a girls' boarding school. Talas is not far from Cesarea, or Kaisarieh, as the modern spelling has it, which is the most important trade center of Asia Minor, and has 54,000 population. The region is noted for its fruit, and sends out tissues, carpets, hides, dried fruits, etc. In 1895, at the time of the Armenian massacres, some 23,000 to 26,000 Christians were killed



NEW BUILDING OF TEACHERS' COLLEGE, SIVAS

Although 4,420 feet high and having a severe climate, Sivas has 65,000 inhabitants, according to the last "Statesman's Year-Book." Two-thirds of this population are Mussulmans and two *madrisseh* or college buildings of the thirteenth century represent the finest remains of Moslem art in Asia Minor. An American vice-consulate is stationed at Sivas, where this Board maintains a Girls' High School, numbering 700, and this Teachers' College for boys, which has high and normal departments, with a fine industrial section. The Board also maintains a hospital, whose patients come from 175 different villages

A GREAT INDIAN CHRISTIAN

By REV. ROBERT A. HUME, D.D., OF AHMEDNAGAR

IN the history of the Marathi Mission of the American Board, two families have been prominent: the Karmarkars and the Modaks. Two generations of Karmarkars have been promoted to their heavenly reward. The leader of the second generation of Modaks, Rev. Shahurao Modak, was called to his reward in August. By general consent he was the chief leader of the Christian community of Western India. This was for several reasons. His was a distinguished family; he had great mental ability; above all he was a very good man.

As a youth he was desirous of going to England to compete for the Indian Civil Service. Disappointed in this purpose, he became a lawyer, and through life supported himself and family by that profession. In his practice he was respected both for his skill, especially in cross-questioning witnesses, and for his integrity.

Three and a half years ago the pastor of the First Church of Ahmednagar resigned his important post to become a home missionary, on a salary three-fourths as large as he had been receiving. Then the church asked Mr. Modak if he would be willing to become its pastor.

"For many years," he replied, "it has been my earnest desire to serve as a pastor of a church. If you think me worthy to serve you in this capacity, I shall be glad to accept the invitation.

But you must allow me to impose one condition. It is that you will accept my service without remuneration, and allow me to support my family by my legal profession."

Some persons felt it impossible that a shrewd lawyer should also be a

spiritual-minded and faithful pastor. However, from youth Mr. Modak had been a religious man, had read and translated religious books, had engaged in many kinds of Christian activity, had for years been president of the Ecclesiastical Union of Churches, and was universally respected as an honest lawyer. So objection on the score of his continuing legal practice was waived. His ordinary income was about a hundred and fifteen dollars a month. The church could not begin to pay him such a salary. So it supplied

a good associate pastor and paid Mr. Modak what it could in addition. But he always turned back into Christian work every cent that the church paid him.

Besides serving as senior pastor, he has been very active on the Centenary Committee, as chairman of a committee which has carried all the responsibility for the management of Christian work in a district, etc. Now that he has been promoted, the entire community realizes as never before what a great Christian leader he has been.

Testimonies regarding him come from many quarters. A European official in the Indian Civil Service



REV. SHAHURAO MODAK

wrote, "I am very sorry to hear of the death of that good man, Mr. Modak." A high Parsi official who had long known him wrote: "He was a Christian in spirit, true, helpful, simple, kind and sincere. In private as well as professional life, he was quite a model to be followed. His simple acts of kindness and of love will always be remembered by me."

An Indian Christian wrote: "He was a true disciple of our Lord Jesus Christ. I never heard him say a word against

any missionary or any Indian Christian during all the twenty-six years I knew him so intimately. No murmur, no complaint, no criticism, but devotion to his duty and love to his fellow-beings. I thank God for giving me the opportunity of associating with so truly devoted a servant of God."

Personally I testify that he was an example and inspiration to me, intellectually, spiritually, and socially. The church in India will enroll Shahurao Modak as one of its saints.

CHINA'S GREAT VICEROY¹

"NOT only the greatest man the Chinese race has produced in modern times, but, in a combination of qualities, the most unique personality of the past century among all the nations of the world." Such is ex-Secretary Foster's characterization of Li Hung Chang in his introduction to Mr. Mannix's volume.

Viceroy Li wrote easily, frankly, and with artless self-confidence, of all matters and things with which his many-sided life brought him in contact. His editor records that, from a mass of documents and notes, over 170,000 words of the memoirs were translated and compiled; from these it was his task to select and arrange under their respective heads what seemed to him the most significant or interesting utterances.

The titles of the chapters suggest the richness of the contents: Relations with General Gordon, In the Time of Famine, At the Czar's Coronation, What He Saw in America, His Task in the Boxer Crisis, His Fight to Hold Korea, The Opium Habit and Traffic—these are but representative of the twenty groups of subjects, each one of which appeals to the reader.

Most interesting and informing of all the chapters to the friends of Chris-

tian missions is the one entitled, His Views of Christianity. In his earlier years he shared the suspicion of the "foreign religion" common among the Chinese *literati*. The first mention of Christianity in his writings contains the statement: "These foreign devils come to the country for no good to it. They preach and talk in loud voices and hold up their hands, and pretend that they come for the people's benefit; but I hear that each and every one of them is a paid agent of some foreign power, and is here only to spy upon the government." The Taiping rebels, claiming the name of Christian but dishonoring every principle of Christianity, did much to strengthen in this loyal supporter of the throne an aversion amounting to violent hatred of the religion of the West. "They are rats of disease," he declares, "caught from the leprous missionaries of Canton; and they would run into all the holes of the center and north and spread their vile malady."

After the collapse of the Taiping Rebellion, Li learned the mistake he had made in thus tracing its rise and growth to the foreigners and confessed his error handsomely in a long entry in his journal. Thereafter he declared he would stand for toleration of the foreigner, whether he be trader, missionary, or tourist.

Later yet, he shows a still more friendly temper: "I am more and

¹ *Memoirs of Li Hung Chang*. By William Francis Mannix. With introduction by Hon. John W. Foster. Boston and New York: Houghton, Mifflin Co. Frontispiece portrait in photogravure. Pp. 298. Price, \$3.00 net.

more convinced that the Christian religion is not so much hated in itself, but that the animosity which is found to a greater or lesser extent throughout China against the 'foreign devils' is because they are foreign." . . .

"I know this; that if my lot in life were cast in England, France, or America, I should want to call myself a Christian, for that is the religion of those countries; and a man who would

order his life by its tenets would keep out of trouble and be respected." . . .

"And it is time that our people in the south and center and north realize that all foreigners are not the same, and that some Christians are much to be preferred to some Taoists and followers of Buddha."

From beginning to end the book is fascinating in its *naïveté* and startling in its frankness.

"IN THE FULLNESS OF TIME"

"But when the fullness of the time came — God sent forth his Son." — *Gal. 4: 4.*

"Seal not the words of the prophecy of this book."
— *Rev. 22: 10.*

THERE is a basis in the New Testament for the belief in the triumph of the Cross after the fullness of time. May we not reverently inquire (1) whether in the movement of current history there are not indications of a consummation; and (2) what is likely to be the nature of this newest message of the Almighty?

The American Board has been meeting for one hundred years. Corporate members and missionaries have been schooled to look at things in terms of international and world measure; yet what veteran among us is not startled by the fact that in the heart of darkest Africa German negroes and British negroes are killing each other because an assassin took the life of a Hapsburg in Bosnia; or that a contingent of New Zealanders, bent on defending the arches of Macaulay's London bridge, should stop off to seize the German Samoa and Stevenson's grave as an incident of their going through Winnipeg to Paris.

Incident to this is the breaking down of race antagonisms—Anglo-Saxon and Rajput, Algerian, Moor, and Japanese are arrayed with Slavs, Celts, and Normans against Teutons, Czech, Magyar, Croat, and Slovenian, while the Jews are on all sides as usual.

Again, Moslems, Protestants, Greeks, Catholics, Hindus, and fire worshipers

are on both sides of the battling lines of men. All are praying to the same God of battles for help. What can this be but the fusing of mankind, even through war, to a unity that overleaps race and national religion, to the essential brotherhood of men, in a universal Fatherhood of God?

That brings us to the inquiry, What is likely to be the nature of this newest message of the Almighty?

It seems to me that we may reverently expect that the Christ who was incarnate as the individual Son of Man will in this fullness of time be incarnated as Son of Humanity. Then he was followed by the individuals who saw his glory and followed him. Henceforth he is to be the ruling force in the councils of nations, and all society shall acknowledge his law.

What shall be the outcome of the new message from God, whose accents we are already hearing? It is the old gospel, that God is good, that he loves people, all people, regardless of race or nation or religion. That he sent his Son to reveal his love, and show men the way out of sin and misery, out of ignorance and mental and moral darkness, into the glorious light and liberty of the children of God. That when men come to know and love this Son, they will be modest, self-controlled, hungry for justice, responsible, merciful peace-lovers, pure in heart, and heroic in conduct.—*Extracts from the sermon by Rev. D. F. Bradley, in Detroit, October 13.*

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	\$8,749.83	\$1,945.60	\$326.42	\$90,031.89		\$1,562.25	\$102,615.99
1914	9,477.73	2,255.45	378.77	96,184.43		1,491.00	109,787.38
Gain	\$727.90	\$309.85	\$52.35	\$6,152.54			\$7,171.39
Loss						\$71.25	

A GOOD START ON THE YEAR

NATURALLY September is a light month for receipts, as compared with the closing month of August. The dropping off in the number of donations is always notable. The significance of the month, however, is not found in a comparison with August, but in a comparison with the September of other years.

We are glad to announce that a gain has been made this year in all of the important columns. The churches have pushed ahead by \$727.90, individuals by \$309.85, and Sunday schools by \$52.35. In the legacy account we have made a gain of \$6,152.54. There is a slight falling off in income from permanent funds, amounting to \$71.25. The total gain certainly looks good, the figure being \$7,171.39.

Thus we have made an excellent start upon the new year, and we hope the word will be passed around among the churches and the individual friends of the Board. To make such a showing in the face of the present financial condition of the country will be heartening to all the officers of the Board, and will be good news to the missionaries when they read these words in their stations all over the world.

BEHIND THE SCENES

On a certain day, early in October, three groups of men were meeting in Boston quite unknown to the public, but all having important bearing upon missionary work throughout the world.

One group met in the basement of the Congregational House, and was made up of the chairmen of the Apportionment Committee for the various associations of Massachusetts, ministers and laymen. These gentlemen, under the leadership of Rev. George S. Rollins, of Springfield, and Mr. Charles W. Davidson, of Newtonville, spent the morning reviewing the work of the past year in apportionment, drawing up the allotments for 1915, and discussing the problems of this great concerted movement in our denomination looking to every church voluntarily accepting a share of missionary responsibility. It was an inspiring thing for a secretary to look in upon such a meeting and find such men engaged upon this task. It enabled one to realize the deeper significance of certain movements in the Congregational denomination whereby the churches are coming into direct relations to their missionary work. It is hardly necessary to say that the Massa-

chusetts chairmen are keen for the continued presentation of this plan in tactful and effective ways until every church has entered into the partnership.

Another group was meeting simultaneously on the third floor of the Congregational House, and this was interdenominational in character. It was the Executive Committee of the United Missionary Campaign for New England, of which Rev. Charles C. Merrill is secretary. Four denominations were represented by missionary secretaries, and the morning was spent in fruitful discussion of the conferences which will soon begin. The campaign in New England during last fall and winter was so successful as to lead to a new series of meetings. The significance and scope of this movement we discuss elsewhere. One dropping into this meeting would soon be impressed by the fact that its influence is likely to be felt around the world.

The third group met in the Directors' Room of one of Boston's prominent trust companies. It was the annual meeting of the auditors of the American Board, Messrs. Edwin H. Baker, William B. Plunkett, and Herbert J. Wells, assisted by two members of the Prudential Committee, two officers of the Board, and a clerical force. These gentlemen examined in detail all the bonds, stocks, and mortgages connected with the Board's permanent funds, amounting to \$4,233,207. Each bond was examined with its coupons, and a careful checking up process followed. The work was so well organized that the process was completed in two and a half hours. The auditors at this time also examined the findings of the expert accountants whom they had employed to scrutinize the bookkeeping of the Board. After the process was completed, Mr. Baker arose at the end of the table and made a little speech to the officers of the Board who were present, for the benefit of the Board's great constituency scattered all over the world. He announced that he found all the accounts accurately kept and

the securities to be as listed, and expressed the satisfaction of the auditors over the increase in the permanent funds of the Board by \$53,528, also over the successful outcome of the year in the current expense account. Complimentary remarks were made in regard to the Board's strong financial position and its splendid outlook for the future. A visit was then paid to the Board Rooms, where the official documents for presentation at the annual meeting were signed; and so another financial year was legally closed.

"THE MAIN POINTS ABOUT THE UNITED MISSIONARY CAMPAIGN CONFERENCES FOR NEW ENGLAND, 1914-1915"

This is the title of a breezy little leaflet drawn up by Rev. Charles C. Merrill, formerly secretary of the Congregational Apportionment Commission and now one of the district secretaries of the Laymen's Missionary Movement. It describes in an attractive way the plans for pushing the United Missionary Campaign in New England. Last year's results are summed up as follows:—

65 conferences held.

20 Simultaneous Every-Member Canvasses conducted.

Other successful canvasses in individual churches.

Probably not less than 6,000 new contributors secured, with a notable increase in contributions.

Missionary education increased in amount and improved in quality.

Notable spiritual gains.

A splendid exhibition of practical church unity.

The proposition for the coming season is stated to be:—

"That in as many New England cities and towns as desire it, a carefully planned and efficiently conducted conference be held. Last year's conferences were held in Vermont, New Hampshire, and Massachusetts. These states will be included in this year's

itinerary, and special attention will now be given the other New England States, viz., Maine, Rhode Island, and Connecticut."

The sessions in each place will cover two evenings and a day in between, including a men's supper the first evening, a pastor's round table in the morning, a demonstration of the Every-Member Canvass in the afternoon, a church officers' council the second evening.

It is stated that the aim of each conference is:—

(1) To help each church uniting in a conference to strengthen its missionary committee and its program of missionary education, bringing these up to the standard now recommended by the leaders of each denomination.

(2) To help each church to conduct a thoroughly organized Every-Member Canvass for both missions and local church expenses, and for one year at least to do this simultaneously with the other Protestant churches of the city or town. Such a canvass is practically sure to solve the financial problem for church support and for missions.

(3) To be a means of spiritual uplift to the life of each church, especially in deepening the spirit of prayer.

We wish we could print entire this excellent leaflet, with its strong testimonials from pastors in leading cities as to the success of last year's meetings; but since this is impossible, we beg the privilege of mailing the leaflet to all who are interested enough to send a request. We hope every city and town in New England which has not held one of these conferences will endeavor to secure one during the season upon which we are now entered. Mr. Merrill can be addressed at the Congregational House, Boston.

TOOLS FOR SUNDAY SCHOOL WORKERS

"Services of Worship for the Sunday School," the pamphlet published by the Missionary Education Movement for interdenominational use, has

come from the press. It will commend itself to leaders who are looking for new material to use in the opening services of the Sunday school hour. With the general theme "Brotherhood," twelve services have been arranged bearing on missionary opportunities at home and abroad. Hymn and Scripture suggestions, recitations and story material, vary the programs.

Workers who have used Mr. Trull's compilation, "Five Missionary Minutes," will be glad to hear of the second series, "Missionary Programs and Incidents" (50 cents). The new series follows somewhat the method of the first, but is even richer in missionary incident and suggestions for effective use of hymn, Scripture, and prayer.

Orders for both the book and the pamphlet will be filled by the Educational Department.

REPRESENTING SUMMER LIFE

This message came from Birch Island, Lake Winnepesaukee, accompanying a generous contribution to the Board's treasury. It is encouraging, as well as pleasant, to receive such a proof that people so earnestly desire the coming of the Kingdom that even in their rest days they work and give for it:—

"We have a very interesting service at the lake. About an hour before sunset we gather in our boats in some sheltered nook under Birch or Jolly Island and for an hour sing the songs of Zion. Some one offers a brief prayer and then the boats untie and depart, singing, 'God Be with You.' We gather 125 persons on an average through the season. It was a great satisfaction to me when this group, by a sort of spontaneous combustion, last Sunday desired their summer life to stand for something tangible in the work of the church. We are of all sorts and conditions—religiously, rather, theologically. But we are united in wanting to gather our summer outing into a definite task. This money comes easily and gladly, and I am sure will be continued."

FOREIGN DEPARTMENT

AUSTRIA

A Word from Prague

Rev. J. S. Porter, in a letter sent by messenger out of Prague, writes on September 12:—

“War is upon us with all its horrors. All men who have ever served as soldiers—all the strongest men, therefore—from twenty-one to forty-two years of age are in the field. And we are expecting a possible third call taking all up to fifty, if not higher.

“Such separations! Such heart-rending scenes! I cannot describe them. Men left stores and factories and shops, owners and employees, all at once. Horses were drafted. Some farms suddenly were minus owners and horses and hired men all at once, and that right in harvest.

“And now the wounded are filling all our hospitals. Schools and many other buildings are being converted into hospitals. We have here in Prague hundreds—I do not know how many—of Bohemians, Poles, Hungarians, Slovenians, etc. Refugees are on the way into Bohemia from the east and south.

“And dysentery, with its dread effects, has come in with the wounded. Cholera may easily arrive soon. [It has since been reported.] Poverty is already here. Thousands are suddenly without work. Thousands more are being dismissed. Prices are rising. Money is scarce.”

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Eager for the Bible

The following extract from a Prague colporter's report gives a glimpse of an opportunity which the missionaries make the most of:—

“I kept thinking what could be done for the soldiers that I saw everywhere. I decided to apply to the County Commissioner for the right to give away to the soldiers Gospels and Testaments such as I had and could get. I presented



THE Y. M. C. A. HOUSE AND GOSPEL HALL, PRAGUE

Only a portion of the hall appears in the picture; it is indicated by the large window to the right



INTERNATIONAL COLLEGE, SMYRNA

Looking south through the Northeastern Gate. Note electric lights on the gate posts and the substantial character of buildings, fence, etc.

the petition; it was granted. I was given permission to distribute the Scriptures freely at the railroad station here, where all trains must wait some time.

"I began. I have had great joy in the work. Lieutenants and common soldiers have received the Word gladly. Gendarmes received the Gospels very gladly. The soldiers stationed here almost to a man were glad to get the Word of God. I sold Bibles. I sold in three hours eight Bibles. [Sometimes a colporter must work days to sell so many Bibles.—J. S. P.]

"The first night I could not sleep for joy. God had suddenly given me such a sudden and unlooked for opportunity to work.

"And the trains began to come in with the wounded and captives. The Red Cross Society went through the cars with tea, and I went with them carrying God's Word. Oh, how gladly the wounded held up their hands and begged for a Gospel, and thanked me so heartily! But it pained me so that I did not have any for the Russians and Servians and Hungarians and Poles. Some of the soldiers leaving for the war begged with tears for a Gospel to take with them.

"I wrote to every one who would be likely to have a supply of Gospels and Testaments to send them to me. Packages kept coming in. Some sent tracts and booklets. I distributed everything that I had and all that was sent.

"During the two weeks I distributed 6,000 copies of the Word of God, besides many, many tracts.

"Now I am writing a letter of thanks to the County Commissioner. I hope I can get permission to continue this work. Cannot you get some funds to carry on this work? We have been praying that God would awaken a longing for his Word, and our prayers are now answered."

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TURKEY

Evangelistic Work in Smyrna's International College

Rev. S. R. Harlow, of the International College, Smyrna, declares that despite many disappointments and disturbed conditions in city and country, last year was the happiest of his life. He went to Smyrna to engage in evangelistic work. He says:—

"Dr. MacLachlan has given Mrs. Harlow and me every encouragement,

and I could not ask for a freer hand than is mine in the college. I have had given me the entire supervision of the Young Men's Christian Association work, charge of the Bible study department, the preaching in the college chapel, and the opportunity to give my time to personal work among the students. I have been called upon for no curriculum work, with the exception of the Bible study classes.

"For the first time in the history of the school, we have student officers in the Young Men's Christian Association as well as student leaders. I believe that the Association is to become a real power in the life of the college. In order to facilitate personal work among the younger boys, I have organized Boy Scout work, in which forty members are enrolled; the majority of them will supply the school with leadership in the next few years. I have just been off camping with some of these boys, and had it not been for the Greek disturbances a great many more would have been with me.

"The Bible Study Department has been reorganized from top to bottom, and I intend to keep very careful watch over the way things go in that department. Mrs. Harlow and I have tried to open our home to the boys, and hardly a week has gone by when we have not had from twenty to thirty with us for meals or for parties. Another phase of my work will be the keeping in touch with our graduates. It amounts almost to a crime, the way we have lost touch with our students who have gone out from us and who might have become leaders."



Mobilization Around Adana

A letter from Rev. W. N. Chambers, D.D., senior missionary of the station at Adana, says:—

"Turkey during the past week (August 2-9) has been in the throes of mobilization. She seems to be a bit rattled. First, all men between the ages of eighteen and forty were called out. That was changed so that only

those Christians between twenty and thirty-two were called. That seems to be changed again. First, those who had military training were to be sent to the colors. This was changed and the orders seem to be confused and indefinite. This morning we hear that the Triple Entente has demanded that Turkey demobilize, and I hope she will.

"Certainly the situation is fraught with heavy possibilities. The people are already suffering from the absolute stagnation of business and lack of money. In the upland districts, the harvest is not yet garnered and is suffering—men and animals are all gone. On the plain the cotton crop is coming on, but how will it be saved? The wheat and barley harvest was very bad, injured by the very heavy rains in the spring. It makes my heart sick to think of the destitution and suffering. One of my prayers has been that I might be spared the experiences of any more relief work. It seems to me I have had more than my share. It is the most trying and stressful kind of work.

"The local situation is tranquil and I think there is little probability of local difficulties.

"We are in Gazneh and are all well. Some of our helpers have been called to military service. The men serving in the hospital are all liable and we are sore perplexed as to what to do. It would cripple the hospital.

"We condemned the Balkan War and its methods. What will be the blighting effect on Christianity when these great 'Christian' Powers, 'by the grace of God defenders of the faith,' drink each other's blood till they get drunk with blood? Turks already say, 'The dogs are biting each other—let them bite.'"



From Marsovan

Pres. G. E. White, of Anatolia College, Marsovan, writes on August 20:—

"On Sunday evening, August 2, the call to arms was read out in the mosque after the evening prayer. Mobiliza-

tion and martial law were proclaimed almost immediately, and since then the recruiting of the able-bodied strength of the nation has been pressed with intense earnestness. It is abating somewhat now, and there is as yet no declaration of war. The new hospital, however, has been occupied as barracks by a regiment of Turkish soldiers, and requisitioning from the people of the city has been in progress in the most relentless manner.

"It is uncertain at this date whether or not we can open the schools as usual. We shall use every means to do so, but the hardest immediate feature is the entire lack of money. None is in circulation and no checks can be cashed. Many teachers have been registered for military service, but some may be released. Students may not be able to travel, or to bring money, or to present bankable checks.

"On the other hand, several teachers are not liable for military service; some students are in the city or near, others may come filtering in; some parents regard the college as the safest and best place for their sons, especially for those from twelve to fifteen or eighteen years of age. We are baking bread, and a hundred people are grateful that they can get at least so much on ordinary wages. We have enough to live on, though it is less than usual. We do not know what fresh difficulties may be in store, or how much may be requisitioned of us or by what means. But we go on from day to day, wait for this wicked war wave to pass by, and expect more favoring times later. Intense suffering is probable around us this winter. If we can keep the college going, it will be one of the best ways of helping to maintain public confidence."

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Seen and Heard in Aintab

Under date of August 28, Rev. John E. Merrill, PH.D., president of Central Turkey College, sends us the following:—

"The troops have finally begun to

move. Several regiments of foot soldiers left night before last, and part of the artillery left last night. It was a wise provision which sent them at midnight, when martial law kept within doors the population of the city. Otherwise immense crowds would have gathered and tragic scenes would have been witnessed. As it was, in the stillness of the night we heard from a distance the minor music of a military band, and could see the troops march silently out on the road leading west.

"It is said that the troops are to go to Alexandretta and Adana, and thence to Konia and Constantinople. There is a rumor of regiments from Damascus and the desert on their way north and west, and that they are to pass through Aintab. Our Turkish night watchman says that the children of the desert will 'lick the city like salt.'

"Regiments arriving from Oorfa and Marash have been much exhausted by the march, and have found no provision for their reception on their arrival. The Marash regiment is said to have lost one man by death and a large number by desertion on the march. The Oorfa regiment is reported to have left seven or eight dead by the way.

"A regiment of Marash villagers, camped down by the road outside Aintab, makes a strange picture. Without uniforms, dirty and tired from the journey, without weapons, possessed of a few lumber wagons and a group of ox carts, they look like refugees rather than the rank and file of an army. They are sturdy material, no doubt, but one cannot help wondering how and when they will assume the appearance of a military force.

"The military government of the city and the behavior of the troops are deserving of the greatest praise. Seizure of goods and animals and conscription of men have been inevitable, but martial law has secured uniform quiet and security. There are absolutely no stories of insult or violence

of any kind offered to the people of the city by soldiers, outside of the performance of their instructions.

"Mohammedan and Christian are serving side by side in the army, and share in sympathy in the present distress. When the first Marash regiment arrived, hungry and thirsty, and neither food nor water was provided for them by the military, the people of the nearest ward (who happened to be Christians) were busy till late in the evening carrying food and drink to all that were in need, without distinction of race. The readiness of Christians to give relief, when needed, and their willingness to give to Mohammedans as well as to Christians, have attracted the favorable attention of Mohammedans. The Christians, too, have recognized the present crisis as an opportunity for them to show the spirit of Christ."



The State of Things in Marash

Writing on August 29, Rev. E. C. Woodley, of the Theological Seminary in Marash, says:—

"There has been no local disturbance and there are no signs that any is impending. Relations between Christians and Moslems are not strained; in fact, their common trouble seems to have drawn them together.

"The condition of the people is deplorable. They have no money, scant food, and famine looms up ahead. The men have been called out by the stringent new mobilization laws, and hardly any are left to gather the standing grain. In a short time much of the harvest will be lost. Trade is at a standstill. Quite half the shops in the bazaar are closed. I could pour out a long tale of woe, but do not think that it would be wise to do so in a letter which may be subjected to censorship.

"Our mission circle is well. We are rather pressed financially, but are not in as bad a position, I think, as some others. We have stopped all expenditures on buildings. Our funds are being kept for the necessities of life for

our workers and ourselves. Providentially, I happened to be in Marash for a day just as the war between Austria and Servia broke out. Fearing that it might lead to dire consequences, I cashed what checks I could. Even then there were indications of the beginning of a panic. Without the money which I then secured, we would be in a sad condition at present. I called on the leading banker in Marash a week later, and found him in an empty office. Although he has always been keen to buy our checks, he said that he could not let us have a lira. He was refusing to meet any of his bills which were due.

"Word received from Mr. Peet this morning stated that the War Department definitely refused to exempt teachers from military service. This, if persisted in, will mean the closing of many boys' schools, so long as mobilization continues. Thus far our seminary students have not been called, though they have all been compelled to enlist. We have a fine class of nine men enrolled, and it will be very unfortunate if we lose them."



Items from Constantinople

Under date of September 4, Rev. Charles T. Riggs, in a general letter, sums up information which has reached the Bible House as to conditions in remote regions, as to the whereabouts of missionaries, etc. We print a few paragraphs. He says:—

"Reports from all over the country indicate conditions very nearly like ours here. The vagaries of mobilization are as absurd all around as here. Men are called out, then told to go home; called to report every day for a while at army headquarters, till their business is ruined, and then told they may be called later for service. They are told to bring five days' provision with them when they go to the barracks, and then not fed at all for ten days. The men from twenty-one to forty-five are called out; later those between forty and forty-five are told



A STREET IN SMYRNA, WESTERN TURKEY

they are not wanted; but the next day all tinsmiths up to forty-five, or all blacksmiths, or the carpenters, or some other trade are called to report.

"They have sometimes called for volunteer seamstresses, which is, I suppose, for the purpose of making up uniforms, for they have not sufficient uniforms by a good deal for the troops they have called out. The worst thing is that they have not barracks or tents or shelter of any kind for many of their troops.

"The teaching corps of the two colleges here is gradually reassembling, and most of those on this side of the ocean will soon be back. Both colleges expect to reopen September 16. President Patrick has returned from Switzerland, having been obliged to come deck passage from Greece because the steamer was so full! President Gates is expected. All the Turkish, Greek, and Armenian schools in this city are arranging to reopen on time, and most of the foreign schools will do so.

"We hear from Beirut that the Syrian Protestant College will reopen as usual, but that two French schools there are not to open.

"It is natural that the thoughts of the people of the land are not very much along spiritual things now, and especially since the two greatest Protestant countries of Europe are in deadly grapple. The services on Sundays are pretty well attended, but it is politics and the likelihood of war or peace that forms the topic of conversation as soon as they come out of church. And no wonder, when the young men of every class are being drafted into the army and almost every home has its soldier boy to think of and mourn over. . . . It is not a time when we can hope to have any sales of Christian literature, or to see many gathered into church membership, I fear; but somehow I feel that the after effects of it may open new doors of access to the peoples we have not yet reached."

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MICRONESIA

Nauru Now under British Flag

The work of the Board's staff at Nauru has been carried on, up to this autumn, under German rule. Our readers will remember the contribu-

tion made to this mission from the Kaiser's Jubilee Fund some months ago. The workers there, Mr. and Mrs. Delaporte and Miss Olga Meitzner, are of German birth, and have been most happy in their relations with government and people. Early in October a letter was received which well indicates the sorrow, dismay, and perplexity which these missionaries feel at the changes occasioned by the war. Mr. Delaporte writes:—

"*Nauru, September 2.* There will be no mail arriving here from anywhere, nor will there be any leaving Nauru for the outer world for ever so long; anyhow, not until this unfortunate war comes to an end. However, I will keep a sort of diary and send it on to you when a chance offers itself. Since this war commenced it seems as if our Sabbath services were better attended than formerly. It is indeed a time for earnest prayer when nations kill each other.

"On the 2d and 4th of August we received word per 'wireless' that Germany and Austria were at war with England, France, Russia, Belgium, and a few weeks later Japan joined the list of Germany's enemies. It is a pity that England had to call on a member of the yellow race for help. Five nations against Germany—not a fair fight at all. Up to now we received scraps of news via Samoa, telling of the various victories of Germany and Austria. That our sympathies are with Germany is a foregone conclusion, as it is our native land. We are faithful American citizens, but cannot and will not forget the land of our birth!

"Martial law has been declared on Nauru. Everybody must be in his quarters at 9 P.M. A few, of whom I am one, have the privilege of being out as long as they desire. We have about fifty English people on the island and perhaps forty Germans. Ten Germans patrol the island day and night. Today we received notice that telegraphic communications with Samoa are interrupted, and we are thus completely cut off from the outer world.

We can expect an English or Japanese man-o'-war at any moment which will take possession of the island. As we are strictly neutral, the American flag waves over the mission station. The worst of all is that our food supply diminishes daily. Medicines are getting less and less. A lot of provisions left Sydney, August 1, for us, but has not arrived. I hear that the English at Ocean Island have taken it. This is bad, as we paid for the things and will not get them. They were worth about \$600.

"*September 7.* The 5th and 6th of September were eventful days on Nauru. On September 5 we received definite word that the English authorities at Ocean Island will under no circumstances send provisions to Nauru. A whole cargo which arrived there from Australia for Nauru, some time ago, on S.S. *Wonganella* has been confiscated. Among this cargo are six months' supplies for the mission. As I am an American citizen and a missionary, I have written to the British government at Ocean Island. It has never happened that during war times supplies have been withheld from Christian missions, and especially when the missionaries are citizens of a neutral power.

"The German authorities are kind to us, but cannot supply us with food, as there is very little left here. In order to make provisions last longer, the local authorities decided last Saturday to send all the British residing at Nauru over to Ocean Island. Yesterday forty-seven men, women, and children left the island on the Norwegian steamer *Frithjof* for Ocean Island. There are no foreigners here now, with the exception of an Austrian family and we as Americans.

"Just as those people steamed away, a German dispatch steamer came in with secret dispatches for the government. We hear that nine English cruisers have been destroyed by German torpedo boats. We also received the news of other naval and land battles. Up to now God has been with

us. It causes great rejoicing here that the United States are very friendly to Germany.

"The wireless stations at Yap, Caroline Islands, and at Samoa are not working, and our station is thus practically useless. We could communicate with the wireless station at Honolulu if they would answer. In case we have to leave the island we are practically penniless. Our mission work goes on as usual and services are well attended. Pray that God will help his little flock at Nauru. May the cruelties of war be kept away from our island."



AFRICA

War Evidences in Africa

A letter from Rev. F. B. Bridgman, of Johannesburg, South Africa, dated August 22, says:—

"Evidences of the war are not wanting, even out here. Business is suffering. Prices are going up. The citizen soldiery are being mobilized. All Germans liable to military service are being concentrated here in Johannes-

burg as prisoners of war. Unfortunately Mr. K. Robert Brueckner's naturalization papers were not completed before he came out to join the South Africa Mission, at Adams, and I have today a letter from Mr. LeRoy asking me to see the authorities in Pretoria with a view to securing Mr. Brueckner's exemption from the detention camp."

Mr. Brueckner is of German birth and was educated in the Royal Institute of Technology in Dresden. He went to Africa to be connected with the industrial department in Amanzimtote Institute. If the reports as we go to press (October 15) of a Boer revolt, financed and incited by Germans, should be correct, there may be some difficulty in securing Mr. Brueckner's release from detention, although his connection with the Board's work is well and favorably known.



A Generous Church in Chikore

Rev. J. P. Dysart, of Rhodesia, tells a heartening story of the eagerness of the Chikore church to share its reli-



THE FORMER GERMAN HEADQUARTERS ON NAURU, MICRONESIA

The Union Jack is doubtless now flying over this building, which is a typical Micronesian establishment. Nauru was seized by the British some weeks ago

gious blessings with others. Mr. Dy-sart says:—

"As soon as I was able to talk in Chindau, some of our evangelists wanted to know if the mission was not going to open new work somewhere. We have been trying to get an outstation school in Mtema's country, to the north of us, and great interest is taken in this. They have been interested in the reopening of Beira and in trying to get work elsewhere in Portuguese territory. Since the mission has planned a new station, this church at Chikore has voted that it will contribute five pounds per year toward the support of some one to help us.

"This is a large amount for these people. They have little opportunity to earn money, and some are not yet out of debt from the famine. Besides this, they have been looking forward to the time when they could have a church building. Their giving means sacrifice, but they want others to have the gospel as well as themselves. This church is also helping to send an evangelist to the south of Chikore, and contributes regularly to the work at still another outstation at Hlabla's.

"When they were talking over this question, I told them that our opening a new station depended a great deal on our friends in America. They used the illustration of the farmer: The farmer waits until the trees begin to send forth their spring buds before he sows his seed. When he sees these buds and hears thunder in the sky, then he knows it is time for him to bring out his seed.

"The thought was that they would wait a little for the buds to appear in America and for the sound of thunder, then they would go with their seed. But I turned it around and told them it was their place to send forth buds and to make a little thunder, then our friends at home would know that it was time for them to begin to sow in Portuguese territory.

"Their vote shows how they realized the truth of their own figure.

Other illustrations were also used, among them that of a vine sending out runners in all directions, so this church wanted to do likewise. Another that of a spring which sent forth living water to distant places, as compared with a pond or stagnant pool whose water brought happiness to no one."

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CHINA

The Shansi Floods

Rev. Watts O. Pye, writing from Fenchow on August 25, reports the damage and discouragement caused by the floods earlier in the year. He says:—

"As we get information from the different centers of our field which have been cut off from all communication so long, we are able to see more clearly the damage resulting from the heavy rains and floods, both to our own church people and to our chapels, schools, and other property. It is proving more serious than we had expected. No buildings were destroyed totally, as is the case with so many of the people in the flooded districts; but many places are more or less damaged, or we have had to make smaller or larger contributions towards the task of building embankments for the protection of towns, to keep out the steadily rising water on all sides. One of the serious losses was at an outstation, where some 600 feet of compound wall was completely destroyed, and will have to be rebuilt. The walls of some of the buildings there are also badly damaged, but I think nothing can be done to them.

"At Liu Lin Chen the water rose to a depth of 5 feet all through the chapel and schoolrooms, and was still deeper in the buildings on lower ground. We hope the foundations of these buildings have not been hurt; but as most of them are simply caves in the side of the hill, and with no ventilation save the door in front, it will be long before they are dry enough to be really healthful for use. All the

kangs, etc., will have to be repaired before they can be used. All text and reference books in the school library on the four shelves over which the water rose are a total loss, and not a few other things are gone. Fortunately the water came during the night, when no children were there. The teachers who sleep in the compound were only able to escape themselves, and have also lost most of their own personal belongings. In other places walls have given way, and if not fallen are leaning badly and must be brought back into place; and Chinese

roofs, soaked through and through, have with the moving of walls also sunk and must be replaced.

"This, of course, is only property, but it is a serious thing, for repairs in some cases must be made before the building is safe or usable. The suffering of the people is the thing really sickening. Six families of our church people came yesterday, numbering twenty-seven persons, whose houses are washed away and are without a roof or even a handful to eat. Winter is coming, and how they are to be fed and kept alive I don't see."

THE PORTFOLIO

The Cult of Blood

The grave state of Europe today is liable to arouse deep misgiving in the mind of Asia as to the ultimate value of Western life and culture. And the doubt, uneasiness, is not the humor of a startled fancy. In our contact with the West, we of the East have felt the touch of strong men's hands, and the ancient pride of peoples, great when the white man roamed a hapless thing in the forests of Europe, has lain long since on ground strewn with the wreckage of captive nations. It has been preached to us that our inferior condition has been born of methods of life inferior in end and purpose and means to the civilization founded on "the glory that was Greece and the splendor that was Rome." We believed, and here in China the teaching has moved a people of immemorial ways to look with favor on an order of life alien to the vital things of its history and traditions. Priests and teachers tell us that the new order is well, because it makes for development and progress on the basis of ideas and standards sanctioned by the Christian's cultus. They point to the West and bid us gaze "in wild surmise" on the kingdoms and principalities of Europe, the pomp and pageantry of its varied life, its cities, wealth, industry, and commerce, its magical inven-

tions and discoveries, its science and the vast generalizations of a people resolved to wrest all her secrets from nature and thus—presumptuous thought—to conquer God.

But even so, what do all these things profit if the harvest is war and slaughter of strong men and broken hearts of women and pain and suffering? Was Nietzsche right in his conception of nature as red-clawed and cruel? He opposed charity and benevolence, and held it decay, not progress, to keep alive millions who in the free play of the struggle for life would die. Was the thought indeed a prophet's far gaze into the heart of an inscrutable reality? The idea hurts, although Western science seems to lend countenance to the thought that life is a building up and a tearing down of matter and force. And it must be remembered that not a few of the men whose will is the will of Europe believe in war as a ritual of national purification, cleansing and bracing the tired strength and listless purpose of a people grown to ways of peace.

To the mind of Asia, however, the inherent cruelty of the conception frightens belief, and one is tempted to question the logical basis of much of Western reasoning. Indeed, is not the situation of European affairs at the present moment the result of the

astounding and fatal fallacy which fooled nations into thinking that preparation for war was a condition of European peace? This miscarriage of the Western intellect will surely be a matter of wonder to the future historian who records the course of these fateful days in Europe; and just as the modern European marvels at the beliefs and strange things of the Middle Ages, so will his successor of later times stand in gaping surprise at the "Great Illusion" of an age whose civilization rests—so it is claimed—on Christian foundations.

The sight of eighteen to twenty mil-

lions of men engaged in the brutish work of slaughter—in the filth of blood—is indeed a terrible commentary upon the influence of Christianity in Europe during the last 1900 years. The situation is so startling in the contrast between theory and practice that a mere pagan is surely permitted to ask—the words are a textual quotation from a letter received while these lines are being written down—"What can our missionary readers urge in defence of events now happening in 'Christian Europe'?"

Editorial in Peking Gazette, August 15, 1914.

THE BOOKSHELF

Sociological Progress in Mission Lands. By Edward Warren Capen, Ph.D. With Introduction by President Kelso of Western Theological Seminary. New York: F. H. Revell Co. Pp 293, including Bibliography and Index. Price, \$1.50 net.

In these six lectures the writer makes "an examination of sociological progress in mission lands, with special reference to the influence of Christian missions as a factor in this progress, and with some allusion to the duty of the Church in the face of these mighty sociological movements." Social changes abroad are sketched, with a special emphasis laid upon the part Christian missions have played in the removal of ignorance, inefficiency, and poverty, uplift of family life and position of woman, progress in ethical ideals and in social reconstruction. Success sounds a challenge to the Church of Christ.

The book is a good introduction to a subject that is bound to occupy more and more the minds of students, offering, as it does, a wide field for scientific investigation.

The book shows a vast amount of reading and reflection upon things missionary, yet we cannot help wishing that the writer could have drawn more upon his own observations and rich experience; for not only is he a scientifically trained sociologist, but also he has investigated, by years of

travel upon the mission field, this very problem with which he deals.

E. F. B.

A Master Builder on the Nile: or, The Life and Aims of John Hogg, D.D. Written by Jane P. Hogg and published by Revell. Pp. 304, including the index. Price, \$1.50 net.

This is the story of a Scotch missionary who gave his life to Egypt from 1856 to 1885. It presents a missionary with an attractive personality; no wonder worker, to be sure, but a strong man with one consuming purpose.

The book emphasizes anew the fundamental principles of mission work. They were deduced by Dr. Hogg out of his own experience. These ideas are: (1) evangelize the country through a trained native force; and (2) reach the Moslems through a revived Oriental church. They gave definiteness and coherence to his plans.

Dr. Hogg made many friends in his work in Egypt. It is said that when he died the Copt Christians and the Moslems alike mourned his death. Moslems were seen sometimes weeping on the street, comforting themselves, however, with the thought that he was in paradise; though two Moslems had to be taken in hand by the police because they fell to fighting in the street over the question or controversy as to

whether or not Dr. Hogg, being a Christian, could go to paradise. The Mudir, when some one remarked to him that Dr. Hogg was a good man, said, "Yes, the first man in all Egypt."

The book is remarkably stimulating; it cannot fail to interest the student of missions and to instruct and encourage missionaries at work in Moslem lands.

E. F. B.

Jungle Days. By Arley Munson, M.D. New York: D. Appleton & Co. Pp. 298. Price, \$2.50 net.

This is the record of the life of a woman doctor who served five years in India. The story is fascinating in the extreme, though Dr. Munson does not hesitate to write of things so hor-

rible that they seem like dreams of delirium. A classmate of the daughter of Dr. and Mrs. Keskar, converted Brahmans in Sholapur, Dr. Munson went first to that city. After some travel she became physician and surgeon for the Wesleyan Mission in Medak, near Hyderabad, and in that district most of her service was rendered. She tells of touring through distant villages, of contact with terrible diseases, of dangers from beasts and cruel men, of vacation journeys to the hills, of seeing famous temples and monuments, and of the beauty and pathos of life in India. Her book is a veritable "travelogue" in its realism and picturesqueness.

WORLD BRIEFS

The Presbyterian Woman's Board of Home Missions has offered a prize for the best play or pageant on mission work under the care of the Board.

In Japan a new kind of oil manufacture is said to have arisen. It is the production of butter and a liquid similar to milk from beans. Both the bean butter and bean milk are thoroughly sterilized and are said to be very nutritious.

Argentina, with an area of 1,135,000 square miles, is a third as large as the United States. She ships more corn than any other nation in the world, and is close to the United States and Canada in the production of wheat, hay, cattle, and sheep.

Taxicab service has been introduced into Colombo, Ceylon. The cars to be used are of American manufacture. The taxis will compete with the 'rickshaw men and the operating company have planned fares and regulations to make the transition easy from 'rickshaw to taxi.

Columbia University, New York, in its department of Spoken Languages is to teach the modern Irish as spoken in Connaught, Ulster, etc. This is intended to aid in reaching the old Irish literature. Similar courses are to be given in Arabic, French, German, Greek, Italian, modern Hebrew, Roumanian, Russian, and Spanish.

Dr. Archer, of India, says they sometimes have 1,000 patients at their dispensary per day, representing 300 villages. Men and women come at separate hours. The doctor performed 700 cataract operations in one

year. He places strong emphasis upon the importance of the doctor himself doing evangelistic work. He thinks the doctor should take the lead not only in medicine but in the spiritual ministrations of the hospital.

Mrs. Muir, one of the China Inland missionaries in Tibet, in a recent address gave interesting information as to that far-away part of the world. Her mission station is thirty days' journey beyond the Western China line. She is eighteen days from her nearest missionary neighbor. To reach her station she crosses eleven mountain ranges, the passes being from 14,000 to 18,000 feet high. Mrs. Muir at one time was left alone in a village where she was surrounded by a mob of 500 people holding stones and shouting: "Kill them! kill them! kill the foreign devils!" She escaped injury by her rare courage and tact. Her husband is a medical missionary.

Since 1845 hundreds of thousands of Asiatic coolies have been taken to the West Indies, at the expense of the British government, to work on the plantations in the place of the negro slaves who had been emancipated. These coolies enlist for "indentured service" for five years. At the end of that time they can renew their contracts if they choose. After ten years they are entitled to a free return passage or a grant of ten acres of land. Many choose the latter. They are largely found in British Guiana, Trinidad, and Jamaica. They wear their Indian costume and observe many of the festivals and customs of Indian Mohammedans and Hindu idolators.

THE CHRONICLE

MARRIAGES

August 25. Mr. Arlen R. Mather and Miss Faye M. Smith, under appointment to the Rhodesia Branch of South Africa.

September 17. In Hastings on Hudson, N. Y., Mr. Benjamin Barrows Bliss and Ethel A., daughter of Dr. and Mrs. J. H. House, of the Balkan Mission.

BIRTHS

July 22. In Sivas, Western Turkey, to Rev. and Mrs. Ernest C. Partridge, a son.

July 24. In Marsovan, Western Turkey, to Rev. and Mrs. Theodore A. Elmer, a son.

DEPARTURES

September 5. From San Francisco, Miss Katherine Fanning, for Japan.

September 30. From New York, Miss Ella C. Hoxie, for Bombay.

ARRIVALS IN THIS COUNTRY

September —. Miss Agnes Baird, Samokov, Bulgaria.

September —. Miss Emma C. Redick, of West Central Africa.

September 23. In New York, Dr. and

Mrs. William T. Lawrence, of Mt. Silinda, Rhodesia, South Africa.

September 24. In New York, Mr. and Mrs. Arthur J. Orner, of the Rhodesia Branch, South Africa Mission.

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The Orners and Lawrences encountered some discomfort in their journey from Africa to England. They left before war broke out, and were proceeding northward along the east coast of Africa, intending to go by way of the Red Sea, the Suez Canal, and the Mediterranean. When they reached Zanzibar the ship was stopped; the passengers were not told what was the matter, but with portholes blanketed and all lights out, the steamer turned straight around and raced back down the coast to Durban. Thence she proceeded cautiously to Cape Town, where after some delay two British cruisers escorted her three days' journey toward England by way of the west coast. After about forty-eight days' travel the party reached England, having nearly circumnavigated Africa.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, All Souls Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary,	225 00
Boothbay Harbor, Cong. ch.	6 00
Denmark, Cong. ch.	8 00
Foxcroft and Dover, Cong. ch.	25 85
Lewiston, Pine-st. Cong. ch., Mrs. Juliette S. Abbott,	1 00
Masardis, Cong. ch.	3 00
North Sullivan, Mrs. Mary A. Taylor,	10 00
Portland, State-st. Cong. ch., toward support Rev. R. A. Hume, 243.25; 2d Cong. ch., of which 5 from Friend and 100 toward support Rev. J. P. Dysart, 105,	348 25
Scarboro, 1st Cong. ch.	30 00
South Paris, 1st Cong. ch.	10 00—667 10

New Hampshire

Barrington, Cong. ch.	30 00
Bath, Cong. ch.	8 36
Center Harbor, Cong. ch.	15 00
Chester, Cong. ch.	18 00
Concord, 1st Cong. ch., Ida Bunker, Exeter, Phillips Cong. ch., In memory of Myra A. Proctor,	10 00
Hancock, Cong. ch.	9 00
Hollis, Cong. ch.	34 95
Manchester, 1st Cong. ch.	397 00
Newington, Cong. ch.	6 00
Newport, Finnish Cong. ch.	1 75
Wolfboro, 1st Cong. ch.	37 34—570 40
Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l,	878 00
	948 40

Vermont

Bellows Falls, Henry C. Johnson,	5 00
Bennington, 2d Cong. ch.	43 12
Brookfield, 1st Cong. ch.	4 05
Fairhaven, 1st Cong. ch., toward support Rev. E. A. Yarrow,	40 00
Grafton, Cong. ch.	21 20
Manchester, Cong. ch.	50 00
North Thetford, Cong. ch., toward support Dr. C. W. Young,	24 00
Orwell, Friend,	200 00
Pittsford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	80 00
Rupert, Cong. ch.	10 00
St. Johnsbury, South Cong. ch., Rev. C. H. Morse,	5 00
South Hero and Grand Isle, Cong. ch.	11 00
West Brattleboro, Cong. ch.	23 71
Westmore, Cong. ch.	5 00
Weston, Cong. ch.	20 00—542 08

Massachusetts

Ballardvale, Union Cong. ch.	4 19
Becket, 1st Cong. ch.	8 00
Bernardston, Cong. ch.	15 86
Boston, Central Cong. ch. (Jamaica Plain), 200; Armenian Cong. ch., 15; Baker Cong. ch. (East Boston), 3.07,	218 07
Brookline, Harvard Cong. ch.	339 93
Cambridge, 1st Evan. Cong. ch. (Prospect-st.), 49.92; Pilgrim Cong. ch., 47.47,	97 89
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	16 25
Deerfield, Cong. ch.	9 35
Easton, Center Cong. ch.	4 87
Essex, Cong. ch.	42 34

Haverhill, Center Cong. ch., 57.69; Riverside Memorial Cong. ch., 25,	82 69 26 21
Hinsdale, 1st Cong. ch.	
Holden, Cong. ch., of which 25.29 for Mt. Silinda,	33 00
Holyoke, 2d Cong. ch.	266 72
Lincoln, Cong. ch.	134 00
Lowell, Eliot Cong. ch., L. A. Olney,	2 00
Malden, 1st Cong. ch., Mrs. Louisa E. Stevens,	5 00
Marblehead, 1st Cong. ch.	72 30
Millbury, 1st Cong. ch., Friend,	1 00
Natick, John Eliot Cong. ch.	6 00
Newbury, 1st Cong. ch.	40 14
Newburyport, An old friend,	5 00
Newtonville, Central Cong. ch., Mrs. Julia M. Butler,	5 00
Newton, Eliot Cong. ch., Friend,	5 00
Northampton, Edwards Cong. ch., of which 2.50 from S.	94 90
North Carver, Cong. ch.	10 00
Orange, Central Cong. ch., 19; Rev. D. M. Moore, 2,	21 00
Somerville, Broadway Cong. ch.	2 00
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews,	270 19
Taunton, Trin. Cong. ch., 154; Winslow Cong. ch., 15,	169 00
Townsend, Cong. ch.,	8 32
Wellesley Farms, Sarah E. Wheeler,	5 00
Westhampton, Friend,	10 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord,	500 00—2,530 82
Legacies. —Boston, Betsey R. Lang, by Frank H. Wiggins, Trustee, add'l,	16 00
Groton, Emma P. Shumway, by Frank Lawrence Blood, Ex'r,	371 51
South Deerfield, Philomena A. Williams, by Edward H. Shep- herd, Ex'r,	500 00—887 51
	3,418 33

Rhode Island

Providence, Free Evan. Cong. ch., 24.80; Armenian Cong. ch., 5.55; Union Cong. ch., Mrs. George H. Babcock, J.,	33 35
Woonsocket, Globe Cong. ch., Mrs. Mary E. Taylor,	3 00—36 35

Young People's Societies

Massachusetts. —Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 100; Gill, Y. P. S. C. E., 2; Lawrence, South Y. P. S. C. E., for Shaowu, 10; Oakham, Y. P. S. C. E., 5; South Hadley, Y. P. S. C. E., for Shola- pur, 15; Tyngsboro, Y. P. S. C. E., 5; Wilmington, Y. P. S. C. E., for Aruppu- kottai, 15,	152 00
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Sunday Schools

Maine. —Waterville, Cong. Sab. sch., for work in Bulgaria,	3 35
Massachusetts. —Lynn, 1st Cong. Sab. sch., 5; Orange, Central Cong. Sab. sch., for Shaowu, 2,	7 00
	10 35

MIDDLE DISTRICT**Connecticut**

Andover, Cong. ch.	10 00
Bristol, Cong. ch., of which 6 from Mary Bruen and 155 toward sup- port Rev. and Mrs. J. K. Birge,	161 00
Chester, Cong. ch.	13 30
Derby, 1st Cong. ch.	76 00
Fairfield, Cong. ch.	85 50

Farmington, Cong. ch., G. G. Williams, 500; In loving memory of M. C. H., 200,	700 00
Foxon, Cong. ch.	7 00
Guilford, 1st Cong. ch., Friend,	1 00
Hartford, Immanuel Cong. ch., to- ward support Rev. H. I. Gardner,	408 52
Madison, Helen S. Marsh,	1 00
Middletown, 1st Cong. ch.	17 42
New Canaan, Cong. ch.	53 76
New Haven, Rev. Harlan P. Beach,	10 00
North Stonington, Cong. ch.	55 80
Norwich, 2d Cong. ch.	29 64
Orange, Cong. ch.	146 00
Plymouth, Cong. ch.	1 00
Ridgefield, 1st Cong. ch.	27 73
Rocky Hill, Cong. ch.	8 00
Salisbury, Cong. ch.	53 82
Stonington, 2d Cong. ch.	26 57
Thomaston, Friend, for work in the Marathi Mission,	3 35
Trumbull, Cong. ch.	3 20
Westchester, Cong. ch.	3 60
Westford, Cong. ch.	5 00
West Hartford, 1st ch. of Christ, of which 150 toward support Mrs. H. G. Bissell,	306 44
Westport, Mary E. Rowell,	10 00
Windsor, 1st Cong. ch.	24 37
Woodmont, Union Chapel,	3 00
Woodstock, 1st Cong. ch.	21 10
—, Friend,	10 00—2,283 12

New York

Auburn, Cash,	30 00
Blooming Grove, Cong. ch.	39 30
Brooklyn, Puritan Cong. ch., 31.50; Flatbush Cong. ch., Emily C. Wheeler, 2; Josephine L. Rob- erts, 15,	48 50
Cincinnati, Cong. ch.	5 00
Gouverneur, In remembrance of J. F. B.	10 00
Irondequoit, United Cong. ch., for Madura,	60 00
New York, Broadway Tabernacle Cong. ch., L. W. Harrington,	5 00
North Pitcher, Cong. ch.	3 60
Owego, Mrs. R. A. Bloodgood,	1 00
Parishville, Cong. ch., for Bulgaria,	8 00
Poughkeepsie, James D. Keith,	25 00
Rochester, Mrs. A. E. Davison, 12; Hattie M. Davison, 5,	17 00
Shortsville, Rev. W. P. Sprague,	10 00
Smithtown Branch, Florence N. Tyler,	2 00
Ticonderoga, 1st Cong. ch.	11 81
West New Brighton, Immanuel Cong. ch., for Inghok,	60 00
Woodville, Cong. ch., 1.57; do., Miss. Soc., of which 1 in mem- ory of Mrs. F. M. Clark and 1 in memory of Mrs. L. O. Lester, 7,	8 57—344 78
Legacies. —Brooklyn, Charles A. Hull, add'l,	47 50
	392 28

New Jersey

Jersey City, Waverly Cong. ch.	17 00
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Pennsylvania

Delta, Cong. ch.	5 00
East Smithfield, Cong. ch.	5 00
Edwardsville, Welsh Cong. ch.	150 00
Montrose, Rev. J. R. Brewster,	2 00
Spring Creek, West Cong. ch.	3 50—165 50

Ohio

Belpre, Cong. ch.	9 00
Brecksville, Cong. ch.	5 00
Canfield, Ellen Edwards,	10 00
Cincinnati, Walnut Hills Cong. ch.	173 55
Cleveland, Grace Cong. ch., 7; Emanuel Cong. ch., 2.65; Euclid-	

av. Cong. ch., Mrs. Eliza J. Smith, 1,	10 65
Columbus, Plymouth Cong. ch., 53;	
Eastwood Cong. ch., 42; Grandview Heights Cong. ch., 30.50,	125 50
Geneva, Cong. ch.	10 00
Lakewood, Cong. ch.	4 50
Lexington, Cong. ch.	20 00
Lorain, 2d Cong. ch., Mrs. William A. Day,	5 00
Medina, 1st Cong. ch.	100 00
Oberlin, 1st Cong. ch., 66.65; 2d Cong. ch., Thomas Henderson, 50,	116 65
Ruggles, Cong. ch.	19 92
Sandusky, Abbie B. Woolworth,	5 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang,	7 50
Sylvania, Cong. ch.	25 00
Toledo, Washington-st. Cong. ch.	98 85
Twinsburg, Cong. ch.	13 50
West Park, Cong. ch.	9 00
West Williamsfield, Cong. ch.	10 25
Weymouth, Cong. ch.	6 80
Youngstown, Plymouth Cong. ch.	25 00—810 67

North Carolina

Mt. Gilead, Cong. ch.	1 15
Troy, 1st Cong. ch., Ladies' Miss. Soc.	3 00—4 15

Florida

St. Petersburg, G. W. Cooper,	1 00
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Young People's Societies

Connecticut.—Cheshire, Y. P. S. C. E., Jun. Dept., 2.50; Norwich, 1st Y. P. S. C. E., 5; Torrington, Center Y. P. S. C. E., for Adana, 2.50,	10 00
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Sunday Schools

Connecticut.—Hartford, 1st Cong. Sab. sch., for Albania,	71
New Jersey.—Westfield, Cong. Sab. sch., for Mt. Silinda,	30 00
Pennsylvania.—Edwardsville, Welsh Cong. Sab. sch.	40 00
Ohio.—Huntsburg, Cong. Sab. sch., 5; Twinsburg, Cong. Sab. sch., 5.50,	10 50
District of Columbia.—Washington, Plymouth Cong. Sab. sch.	2 79
	84 00

INTERIOR DISTRICT**Kentucky**

Berea, Rev. and Mrs. James W. Raine,	25 00
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Tennessee

Nashville, Union Cong. ch., of which 10 for Africa, 5 for Bulgaria, and 5 for China,	20 00
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Texas

Dallas, E. M. Powell,	25 00
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Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu,	15 00
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Illinois

Atkinson, Cong. ch.	30 00
Chicago, Warren-av. Cong. ch., 13.03; Madison-av. Cong. ch., 7; Rogers Park Cong. ch., A. E. Colman, 5; Rev. Edward F. Williams, 5,	30 03
Chillicothe, Plymouth Cong. ch.	38 29
De Long, Cong. ch.	9 00
Evanston, 1st Cong. ch., E. M. Fulcher,	1 00
Fall Creek, Zion Cong. ch.	75 00
Granville, Cong. ch., for Rhodesia,	100 00

Havana, H. A. Collins,	3 00
Jacksonville, Cong. ch., William A. Kirby,	1 00
Lyonsville, Cong. ch.	16 50
Morton, Cong. ch.	16 68
Roscoe, Cong. ch.	8 00
Roseville, Mr. and Mrs. L. C. Ax-tell, of which 70 for two native preachers, care Rev. E. W. Ellis,	540 00—868 50

Michigan

Bay City, 1st Cong. ch.	25 37
Hancock, 1st Cong. ch.	41 40
South Haven, Cong. ch., Mrs. Amelia Chatfield,	1 00—67 77

Wisconsin

Fort Atkinson, Cong. ch., toward support Rev. Richard Rose,	30 00
Friendship, Cong. ch.	9 25
Madison, Plymouth Cong. ch.	10 00
Mukwonago, Cong. ch.	10 00
Waukesha, Tabernacle Welsh Cong. ch.	20 25—79 50

Minnesota

Alexandria, Cong. ch.	56 00
Bertha, H. O. Le Gro,	2 00
Cannon Falls, Cong. ch.	14 60
Duluth, Pilgrim Cong. ch.	176 00
Excelsior, Cong. ch.	30 00
Fairmont, Cong. ch.	10 06
Faribault, Cong. ch.	37 20
Glenwood, Cong. ch.	18 22
Granada, Cong. ch., W. H. Gaugh,	10 00
Madison, Cong. ch.	10 00
Mapleton, Cong. ch.	1 70
Marietta, Cong. ch.	3 50
Marshall, Cong. ch.	14 00
Medford, Cong. ch.	10 80
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 382.68; 1st Cong. ch., 45.55; 5th-av. Cong. ch., 25; Fremont-av. Cong. ch., 20; Forest Heights Cong. ch., 15; Lyndale-av. Cong. ch., 13.50; Robbinsdale-av. Cong. ch., 8; St. Louis Park Cong. ch., 2.32; Minnehaha Cong. ch., 1.20; Mrs. D. P. Lee, 5,	518 25
Montevideo, Cong. ch.	27 50
New Ulm, Cong. ch.	17 30
Northfield, Rev. and Mrs. E. M. Williams,	50 00
Plainview, Cong. ch.	12 00
St. Paul, Olivet Cong. ch., of which 10 from Mrs. D. F. Brooks, 85; St. Anthony Park Cong. ch., 21.29; Immanuel Cong. ch., Mrs. A. J. Woodrow, 1,	107 29
Spring Valley, Cong. ch.	3 23—1,129 65

Iowa

Alden, Cong. ch.	25 00
Anita, Cong. ch.	25 63
Cedar Rapids, 1st Cong. ch.	49 50
Church, Cong. ch.	2 00
Creston, 1st Cong. ch.	15 00
Des Moines, North Park Cong. ch.	9 02
Eddyville, Cong. ch.	4 00
Eldon, George Wilburn,	75
Ellsworth, Cong. ch.	20 02
Galt, Cong. ch.	2 70
Garden Prairie, Cong. ch. *	18 62
Grinnell, Cong. ch., Mary C. Heald,	5 00
Little Rock, Cong. ch.	18 60
Manson, 1st Cong. ch., Mr. and Mrs. John Somerville and Mr. and Mrs. Henry Young,	2 00
Minden, Cong. ch., of which 1 from Rev. William Loos,	15 76
Oto, Cong. ch.	7 00
Red Oak, Cong. ch., of which 9 from Woman's Miss. Soc., 29; E. M. Casey, 20,	45 00
Salern, Cong. ch.	35 00
Shell Rock, Cong. ch.	5 50

Tabor, Cong. ch.	46 55
Treynor, Ger. Cong. ch., toward support Rev. C. H. Maas,	15 00—367 65

Missouri

Green Ridge, 1st Cong. ch.	7 00
Hannibal, Pilgrim Cong. ch.	7 00
Kidder, Cong. ch.	8 00
Lebanon, 1st Cong. ch.	14 50
Maplewood, Cong. ch.	16 95
St. Louis, Olive Branch Cong. ch.	10 00—63 45

North Dakota

Dwight, Cong. ch., Ladies' Aid Soc.	10 00
Niagara, Cong. ch.	5 00—15 00

South Dakota

Alcester, Cong. ch.	4 00
Bruce, Rev. J. Kidder,	1 10
Parkston, Ger. Cong. chs., toward support Rev. C. H. Maas,	50 00
Redfield, Cong. ch., Otto Johnson,	25 00
St. Onge, Cong. ch.	1 50
Yankton, Cong. ch.	16 00—97 60

Nebraska

Grant, Cong. ch.	6 00
Jansen, Mrs. Rhoda L. Strain,	5 00
Madrid, Cong. ch.	2 00
Olive Branch, Ger. Cong. ch.	20 00
Omaha, 1st Cong. ch.	12 79
Princeton, Ger. Cong. ch.	20 00
Shickley, Cong. ch.	4 00
Trenton, Cong. ch.	5 95—75 74

Kansas

Kirwin, Cong. ch., Woman's Miss. Soc.	5 00
Maple Hill, Mrs. M. J. Crouch, 2.50; Mrs. E. F. Thayer, 2.50,	5 00
Topeka, Central Cong. ch.	25 00—35 00

Montana

Ballantine, Cong. ch.	7 40
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Colorado

Bethune, Ger. Cong. ch.	10 00
Delta, Ger. Cong. ch.	10 00
Silverton, Cong. ch.	14 50—34 50

Young People's Societies

Illinois.—Chicago, 1st Y. P. S. C. E., 13.39; Ottawa, 1st Y. P. S. C. E., for Albania, 10,	23 39
Minnesota.—Minneapolis, Forest Heights Y. P. S. C. E., for Shaowu,	11 50
Iowa.—Strawberry Point, Y. P. S. C. E., Jun. Dept.	5 00
South Dakota.—Canova, Y. P. S. C. E., for Aruppukottai,	2 00
Nebraska.—Liberty, Y. P. S. C. E.	3 50
	45 39

Sunday Schools

Indiana.—Marion, Temple Cong. sab. sch.	1 50
Wisconsin.—Madison, 1st Cong. Sab. sch.	60 00
Iowa.—Red Oak, Cong. Sab. sch.	1 00
North Dakota.—Fargo, 1st Cong. Sab. sch.	4 03
Colorado.—Greeley, 1st Cong. Sab. sch., for Mt. Silinda,	7 50
	74 03

PACIFIC DISTRICT**Arizona**

Phoenix, Walter Hill,	100 00
Tombstone, 1st Cong. ch.	10 50—110 50

Idaho

Hope, Cong. ch.	10 00
Plummer, Cong. ch.	5 00
Rockland, Cong. ch.	3 00—18 00

Washington

Quincy, Ger. Cong. ch.	30 00
Seattle, Queen Anne Cong. ch.	25 00
Wenatchee, Plymouth Cong. ch., Mrs. Julia R. Phelps,	25 00—80 00

Oregon

Cedar Mills, Cong. ch.	21 00
Central Howell, Cong. ch.	7 00
Forest Grove, Cong. ch.	9 70
Hood River, Riverside Cong. ch., Harold Hershner,	10 00
Ione, Cong. ch.	11 00
Portland, 1st Cong. ch., toward support Rev. and Mrs. E. D. Kellogg,	250 00—308 70

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00
Crockett, Cong. ch.	10 00
Hawthorne, Cong. ch.	5 00
Hercules, Mr. and Mrs. B. T. Elmore,	15 00
Los Altos, Union ch., J. J. Nagel,	5 00
Los Angeles, 1st Cong. ch.	30 41
Palo Alto, Cong. ch.	33 25
Petaluma, Cong. ch.	9 00
Santa Paula, Jean Walden,	3 00
Saratoga, Cong. ch.	67 00—249 66
Less.—San Diego, 1st Cong. ch., to transfer,	30 41
	219 25

Hawaii

Honolulu.—Woman's Board of Missions of Pacific Islands, of which 30 for Pang-chwang and 30 for Mt. Silinda,	60 00
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Sunday Schools

Washington.—Kennewick, Cong. Sab. sch.	3 00
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MISCELLANEOUS**Africa**

Wellington, Annie M. Wells,	20 00
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Turkey

Harpoot, Mrs. Julia F. Parmelee, 12; Ruth Parmelee, 5,	17 00
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Mindanao Medical Work

New York.—New York, Mindanao Medical Missionary Association,	1,841 41
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FROM WOMAN'S BOARDS**From Woman's Board of Missions**

Miss Sarah Louise Day, Boston, Treasurer	
For traveling expenses of missionary, Mardin,	44 00
For expenses of Girls' School, Mardin,	25 00
For expenses of Working Girls' Home, Matsuyama,	50 00
To replace losses by fire, Sapporo,	270 00—389 00
From Woman's Board of Missions of the Interior	
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer	500 00
	889 00

Additional Donations for Special Objects

Maine.—Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume,	131 75
Massachusetts.—Boston, Cong. ch. (Ros-lindale), J. Martin Welles, for work, care Rev. E. H. Smith, 10; do., 2d Cong. Sab. sch. (Dorchester), Men's Class, for work in Harpoot, 10; do.,	

Friends, by Rev. G. H. Gutterson, for Pasmalal College, 4; Chelsea, Annie P. James, for the James Memorial Hospital, Fenchow, 1,200; Deerfield, Cong. Sab. sch., for use of Rev. L. S. Crawford, 5; Springfield, Olivet Cong. ch., Golden Link Soc., for work, care Rev. C. T. Erickson, 5; West Brookfield, Alice J. White, toward purchase of mules, care Rev. H. A. Stick, 5; Worcester, Hope Y. P. S. C. E., for native teacher, care Rev. E. H. Smith, 18, 1,257 00

Connecticut.—Hartford, 1st Cong. Sab. sch., of which 50 for use of Rev. E. H. Smith and 17.94 for work, care do., 67.94; do., Mrs. Charles T. Russ, toward support Miss Margaret Campbell, 500; do., J. E. G., of which 250 for work, care Miss L. G. Bookwalter, 200 for work, care Miss Eva M. Swift, 100 for work, care Miss M. K. Hastings, 76 for work, care Mrs. G. R. Brown, and 50 for work, care Miss S. R. Howland, 676; Lyme, Ladies, for use of Mrs. G. C. Reynolds, 76; Meriden, "In His Name," for use of Rev. L. S. Gates, 40; Middletown, James H. Bunce and mother, for work, care Rev. E. A. Yarrow, 25; Suffield, Four young people, for Bible-reader, care Rev. J. J. Banninga, 12.50, 1,397 44

New York.—Batavia, Mrs. H. F. Tarbox, for native worker, Bourgas, 2; Brooklyn, Parkville Cong. Sab. sch., for hospital, care Dr. H. N. Kinnear, 10; do., Penny Aid Soc., for use of Mrs. Otis Cary, 21.50; Buffalo, Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 100; New York, Grace H. Dodge, for work, care do., 200; Poughkeepsie, 1st Presb. Sab. sch., for use of Rev. A. N. Andrus, 100, 433 50

New Jersey.—East Orange, Lucy C. Andrews, for expenses of Miss Florence D. Short, 161 13

Pennsylvania.—Gettysburg, Mrs. Phillip Houck, for pupil, care Mrs. P. L. Corbin, 35 00

Ohio.—Ironton, 1st Cong. ch., Woman's Miss. Soc., for work, care Rev. and Mrs. Harold Cooper, 9.15; Springfield, M. E. Girls of 2d Lutheran ch., for use of Miss Irene Dornblaser, 10, 19 15

Texas.—Foreston, Lizzie Couch, for hospital, care Dr. H. N. Kinnear, 5 00

Illinois.—Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; Elgin, 1st Cong. Sab. sch., for student, care Rev. T. D. Christie, 10; Roseville, Mr. and Mrs. L. C. Axtell, for use of Rev. A. W. Clark, 40, 68 00

Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 150; Maple Grove, Union Sab. sch., for student, care Rev. H. S. Galt, 8.50, 158 50

Wisconsin.—Florence, Harold Rasmussen, for hospital, care Dr. H. N. Kinnear, 1 00

Minnesota.—Hastings, Abbie Hutchinson, for school, care Rev. W. O. Pye, 45; Minneapolis, Pearl Dudley, for pupil, care Miss Vina M. Sherman, 5; Northfield, Isabella Watson, for Annie Tracy Riggs Hospital, 5, 55 00

Missouri.—Mt. Washington, Mrs. A. J. Ream, for student, care Miss G. M. McLaren, 30 00

North Dakota.—Ambrose, W. S. A. Miller, for pupils, care Rev. J. X. Miller, 60; Grand Forks, Jane Smith, for work, care Miss Mary L. Matthews, 15, 75 00

Colorado.—Denver, Rev. Frank T. Bayley, for room in Theological Seminary, care Rev. W. O. Pye, 50 00

Washington.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

California.—Berkeley, Mr. and Mrs. J. L. Pendleton, for work, care Miss Isabelle Phelps, 35; Claremont, Cong. Sab. sch., for Bible-woman, Ahmednagar, 9; do.,

Mrs. Helen G. Renwick, of which 50 for use of Mrs. G. G. Brown and 25 toward Shattuck Memorial Hall, Oorfa, 75; Modesto, Mrs. E. W. Persing, for scholarship, care Mrs. F. E. Jeffery, 15; Redlands, Anna T. Ballantine, for pupil, care Miss M. L. Matthews, 20, 154 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, Treasurer

For pupils, care Miss Sarah Stimpson, 10 00
For pupils, care Miss Louise B. Fay, 10 00
For pupil, care Mrs. L. S. Gates, 15 00
For work, care Miss Mary L. Daniels, 4 00—39 00

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Miss F. K. Bement, 15 00
For kindergarten, care do. 2 00—17 00

From Woman's Board of Missions for the Pacific

Miss Henrietta F. Brewer, Oakland, California, Treasurer

For hospital wards, care Dr. Susan B. Tallmon, 160 00
For work, care do. 10 00
For medical assistant, care do. 50 00
For work in Turkey, 5 00
For Women's Home, Madura, 100 00—325 00

Higher Educational Work Endowment

Toward canceling deficit of Collegiate and Theological Institute, Samokov, 1,000 00

Income D. Willis James Foundation

For constructive work of sundry higher educational institutions for year beginning July 1, 1914, 22,941 00
For salary of president of Anatolia College for year beginning July 1, 1914, 500 00—23,441 00

Shansi School Fund

For Science Building, Fenchow, 6,000 00
34,863 47
Donations received in September, 49,705 83
Legacies received in September, 1,313 01
51,018 84

International Hospital, Adana

Kansas.—Tonganoxie, Cong. Sab. sch. 2 00

Van College Fund

Vermont.—West Brattleboro, Mrs. Mary A. Bigelow, 25; do., Hayes Bigelow, 10, 35 00
Massachusetts.—Andover, Mrs. Frances L. Crawford, 10; Williamstown, Carrington Goodrich, 1, 11 00
Rhode Island.—Providence, A. W. Pett, 10 00
Connecticut.—Lyme, Cong. ch., \$2.11; do., Cong. Sab. sch., 25; do., Mrs. E. McC. Salisbury, 25; do., Catherine Ludington, 25; do., Sundry friends, through Dr. G. C. Reynolds, 113.70; New Canaan, Mrs. Caroline H. Silliman, 69; South Lyme, Chapel, 4.19; Williamantic, Elizabeth P. Woodward, 5, 299 00
England.—Southampton, Estate of Mrs. Martha C. Porcelli, 490 00
845 00

Woman's Medical Mission, Jaffna

Connecticut.—Rockville, Union Cong. Sab. sch. 12 50

SURVEY OF THE FIELDS, 1913-1914

By ENOCH F. BELL, Associate Foreign Secretary

THROUGHOUT the year under review there has been the constant stream of administrative questions for the foreign office and the missionaries alike, involving estimates, appropriations, and other things financial; methods and policies of work; temperaments and personal problems; the care of the sorrowing and suffering among the missionaries; and the effort toward the salvation of the great Unreached. No one line of work has confined the missionary. Diversity of operation has been the rule. He has adapted himself to circumstances, pushing Christian evangelism in the school, hospital, and shop when he could not in the church, and through the press where he could not through personal contact. Face to face with terrible physical suffering in the Balkans and in parts of Turkey, with urgent pleas for teachers in India and Ceylon, or with striking opportunity in China, not to speak of the other countries equally needy—no wonder that he has crowded his correspondence with urgent appeals for help. Yet this is but the day's task, the usual work of the Board, one to which we have pledged ourselves and whose exacting calls come in ordinary routine. Let it be emphasized, however, in passing that the friends of this broad and far-reaching work have good reason to thank God for what he has wrought this past year in these varied ways.

But to the distinctive features of the year's work: outstanding have been the thought and activity given by Board officials and missionaries alike to the relation of the Board—*first*, to governments; *second*, to other foreign missionary societies in union work; *third*, to the native churches; *fourth*, to adjustments made

necessary by the outbreak of the great war.

I. RELATION OF THE BOARD TO GOVERNMENTS

This subject is mentioned first not because of its primary importance, but because of its being so unusually in evidence this past year.

Never before in our history has the Board been at work under so many national flags. Counting our own government, we work under fourteen different nations. Under the British we work in Natal and Rhodesia, South Africa, in India and Ceylon, and in the Gilbert Islands. We have been under the protection of the German government in the Marshall Islands, including Nauru. The Portuguese government controls our field in East and West Africa. We work under the Greeks in Salonica, the Serbians in Monastir, the Albanians and the Bulgarians. Turkey perhaps sees more of our work than any other government. Add to these Austria, Spain, Mexico, Japan, and China, and you nearly complete the entire round of the leading nations of the globe. Indeed, the day seems approaching when we shall be found at work under the Russian and Italian flags. Thus we serve the Anglo-Saxon, the Teuton and the Turk, the Latin, the Greek, the Slav, the Japanese and Chinese.

All this means growing problems, face to face as our missionaries are with officialdom, nationalism and the state church. It means the necessity of communicating frequently with our government and of using up much of the time of our missionaries in dealings with local officials, both large and petty. Yet it is

our privilege to report that, generally speaking, the relations with these different governments during the year have been marked by official courtesy on their part, growing confidence in the missionary, his motives, and his uplifting work, and a readiness to help along whatever he does in the way of strengthening national morals. Governments, on their part, have become broader with reference to rules governing their missionary guests, and the missionaries themselves have grown wise, sympathetic, and loyal, though uncompromising in exalting Christian ideals.

Great Britain. Naturally the most congenial atmosphere in which the Board works is that where Great Britain rules. There have been no cases during the year involving any necessity on our part to ask our own government to negotiate on behalf of American missions in British territory. This can be said without in any way upholding any alleged mistakes of the government in South Africa that produced the great outbreaks at Johannesburg and in Natal on the part of the natives and the Hindus; or without failing to express the need of what seems to us juster laws in behalf of the natives who inhabit the Locations.

The British government continues to subsidize the educational work of the Board for the natives in Africa, India, and Ceylon. The tenth anniversary of this work, observed this year in Natal, brought out the fact that the primary school department of the Zulu Mission, organized in 1904 with twenty-seven schools under government aid, has now twice as many schools, and that the annual grant from the government of ten years ago has become more than trebled, or from £900 (sterling) to £3,000 (sterling). These amounts given in South Africa by the British government are no larger than those given in India and Ceylon for similar purposes.

In Rhodesia government is giving

a great deal of time and study to native education, and already the Board is looking for a trained agriculturist who will be practically supported by government. The government seems further advanced along practical lines in native education in Rhodesia than in Natal or Cape Colony.

Germany. One of the events of the year was the receiving of 3,000 marks in cash from the Kaiser's Jubilee Fund for our work in the Marshall Islands. This fund, by the way, amounting to over 4,000,000 marks, was raised by the Christian people of Germany on the occasion of the Kaiser's jubilee, with the idea that it would be spent in evangelistic missionary work in the German colonies throughout the world. As our missionaries there are of German birth and citizenship, it was felt that the Board should participate in the fund.

This Kaiser's Jubilee Fund is but one of a number of signs of a genuine missionary revival in the German churches. The gift can be taken as evidence of the approval by the German government of the American Board and its work.

Portugal. The Portuguese authorities are perhaps more friendly now than they were some years ago; the governor general of Angola particularly so. He seems to associate Christian mission work with the development of his colony. He stands ready to give land for mission work. Progress has been made toward securing titles for the new institute at Dondi and the other stations. In fact, it is the hope to place the entire property system in West Africa upon a sounder basis.

Local officials are not always so sympathetic. This was true in one of the stations in West Africa, where the missionaries were charged with "breaking the laws," and where the attempt was made to fine one doctor because he was "practicing without permission."

Steps have been taken toward supply-

ing missionaries for Beira, this coming year, well qualified in things Portuguese. A new station in Portuguese territory, between Rhodesia and the coast, is also under consideration.

Mexico. Our relations with the Mexican government have been more or less uncertain; as much so, in fact, as the government itself. In Guadalajara the missionaries were apparently safe under the Huerta régime, as were those at Chihuahua in the north under the Constitutionalists. When, however, American troops entered Vera Cruz, all missionaries were ordered to leave the country and were practically forced out upon short notice. No questions have yet arisen with reference to the destruction of property.

The Balkans. As was said last year, we no longer work alone under the Bulgarian and Turkish governments in the Balkans. Some of our institutions and missionaries are in Servian, Greek, and Albanian territories as well. In fact, the mission has been obliged to change its name, calling itself no more the European Turkey Mission, but the Balkan Mission.

With reference to *Albania*, very little has been done, as there has been no assurance that the government was stable enough or the conditions safe for the beginning of operations. Just after the last Annual Meeting of the Board, a dispatch was sent expressing the sympathy of the Board and praying for a speedy restoration of peace, prosperity and national righteousness; the pledge was also given of a modern hospital for Albania. The provisional government in reply expressed its thanks for the dispatch and the gratitude of the Albanian people and government to the American Board for past and future endeavors. Then there came a change, and the new prince appeared. He did not remain long, however; and now it is understood that the balance of power in

Albania has passed again into Moslem hands. Italy may have to intervene. Just as soon as possible land will be secured by the Board at some central place, and the work pushed as vigorously as funds and conditions permit.

Servia has shown some interest in the Board's work at Monastir. Two American Board missionaries visited Belgrade last June, called upon the American consul, held an interview with the Minister of Education and Religions and with the Prime Minister. The last named assured our representatives that he valued American institutions. He emphasized the desirability of working in harmony with the government in developing character and good, loyal Servian subjects. The Minister of Education confessed to an appreciation of American schools and influence, and expressed a willingness to help in so far as we worked in harmony with the government. He also assured the missionaries of religious liberty. In all these interviews the missionaries explained carefully that their aim was not to preach against the government or against the Servian Orthodox Church, but against sin, and positively to preach Christ and love and right living.

The language question is a delicate one in new Servia. The use of Bulgarian when touring will be regarded with special disfavor and suspicion. Probably religious services will soon be impossible except in Servian or English. A missionary with no knowledge of Bulgarian would be more acceptable to the government, though the people would not hear him so gladly. At Monastir in our institutions we must have the teaching done in Servian and English.

Greece, as was reported last year, felt obliged to close up the Kyrias school at Kortcha, the control of which passed recently into the hands of a separate board of trustees. It is the hope that it may open up again soon, though it is not

quite clear that Greece has given up her control of Kortscha.

With reference to Salonica, where we work under the Greek flag, the mission is desirous of having a missionary placed there who can use the Greek language rather than the Bulgarian. Indications point toward our being allowed to preach the gospel at Salonica.

In *Bulgaria* the government continues friendly. Petitioned by the Board, the queen has indicated her pleasure to confer with the American Board officials in Boston during her proposed visit to America.

There is still trouble in securing official recognition of the Collegiate and Theological Institute at Samokov. We like to believe, however, that progress is being made through our American Legation and through the institution itself. With more funds, making possible a broader curriculum and larger teaching force, a good deal of the official opposition to the recognition of the institution as a "middle school" should be overcome. The Girls' Boarding School has already received recognition.

Turkey. Much correspondence has passed between the Board Rooms, our government, and the men upon the field with reference to securing justice in the trial of the murderer of Mr. Holbrook. The first trial, however, has resulted in a miscarriage of justice, owing to what is regarded as a determined purpose of most of the officials connected with the case to shield the real criminals and to punish innocent men. Apparently no serious effort has been made to apprehend the real criminal, to collect evidence against him, or to detect and punish perjury in the court.

Turkey has attempted to abrogate its capitulations granting special privileges to foreign Powers. This might prove disastrous if Turkey were to continue to conduct its courts as it has in this Holbrook case. But we do not have to

regard the removal of extraterritorial rights in Turkey as liable to bring special hardship upon American missionaries and missions. Neither the Board nor the missionaries will oppose this movement in Turkey if the party in power will conduct the government in accordance with the laws that control civilized nations. It will require time to adjust and much patience on the part of both missionaries and Turkish officials. It does not necessarily mean any disaster to our work, but rather, if properly used, can be a step toward better things. If Turkey sincerely wishes to put the empire upon an international basis, every missionary will do all in his power to make it possible. This is on the assumption that the Powers will permit Turkey to take this step. At present, however, this does not at all seem likely, and so the question remains upon the international docket, a delicate and perplexing one.

The Board's work in some centers has been seriously affected by what has seemed to be a studied effort on the part of civil and military authorities to get rid of non-Moslems. Greek and Armenian clerks have been driven out of government offices, and boycotts have been instituted against both Greek and Armenian tradesmen. In Smyrna the situation has been a trying one, as the Greeks have been discriminated against. Ambassador Morgenthau at Constantinople and the American consul general at Smyrna, Mr. Horton, have proved themselves men of well-balanced judgment, justice, and fairness, protecting Americans with a vigor and promptness unsurpassed in the annals of mission history in Turkey.

China. A very good example of the growing approval of the Chinese local government officials toward American missionary institutions and missionaries is that which was spoken of last year, namely, the offer of the Fenchow government in Shansi Province to give over

the school work of certain counties to the Christian church in Fenchow. Last summer, owing to the incompetency of non-Christian teachers, the schools established by the Chinese authorities had to close. The suggestion then came for the American Board to take over the school work and to conduct it in an honest way, the station having won some warm, hearty friends among the gentry and leading men of the district. This offer has met with favor in America; two men have already been appointed to carry out the work; funds also have come to hand, and these, with what we hope will be added, will make it possible for the Board to meet a unique situation. Much depends upon what the Chinese themselves can do. If plans are fulfilled, the higher as well as the lower education of the eight counties constituting the Fenchow district will fall into the hands of the Christian church. This is not merely a matter of education. It means evangelization, for it opens up to and effectively reaches with the gospel the men who are to be the real leaders in all departments of life in the district and in the counties beyond. The missionaries have been working steadily to bring about this situation, where the church could command the absolute respect and confidence of every class of people, including the leaders. This whole movement upon government initiative is but a deserved recognition of the kind of work the Board is trying to do abroad. The devastating floods of the past few months have caused the Chinese to appeal more urgently for help.

This is not the only province in China where our missionaries have the confidence of the local officials. Foochow is a striking example. It is not necessarily to be interpreted as a governmental turning toward Christianity, any more than a compromising, conciliatory attitude of the missionary toward the powers that be; but it speaks volumes for the moral

excellency of Christian truth and life and for the administrative efficiency of the missionary as the officials have seen it.

No effort is made to discount in any way the fact that we are working for Christ. The viceroy of a certain province in Turkey visited one of our largest institutions there last November, and took occasion to summon the professor of Turkish language in the college and to question him carefully in regard to the college administration along religious lines. The professor told him that the missionary motive was primarily to invite men to Christ. The governor said that he knew it, and that if it had been denied he would not have believed the denial. He could well understand how any man was interested in the advance of his own religious faith.

II. RELATION OF THE BOARD TO UNION ENTERPRISES

The different boards of America, Canada, and Europe are getting together as never before. They are presenting a more united front. Especially is this true of the work of the higher educational institutions. No one board, however large, can afford to move without the aid of its associate boards. These are days of great activity in governmental education abroad and of tremendous opportunity. Millions are seeking education. The Christian forces of America and Europe must unite in doing well what they attempt. This means larger union institutions, more heavily financed, better buildings, and choicer faculties.

China. Coöperation is advancing along educational lines in the different provinces of North China, tending to bring education of each province under one system. *Shantung* University, for example, is making a strong appeal to our constituency in accordance with the new regulation in the North China Mission

permitting our own higher schools in Shantung Province to be affiliated with that institution. *Shansi* also is giving thought toward a union scheme.

In *Chihli* the past year has been one of progress, though no definite plan of larger union has yet been put into operation. It looks more and more as if the Methodists would come into the North China Educational Union and that Peking University itself, which is supported by Methodists, would be included in the Union University scheme of the various mission boards of North China.

Foochow continues to make progress toward a Union University. The various elements of the university have already been formed and have been in active operation for some time; such, for example, as the Union Medical College, whose plans were approved this year by the Prudential Committee, the Union Theological College, and the Union Normal School and Union Kindergarten. When the union plan becomes a fact, it will be the only up-to-date Christian institution of its grade among 22,000,000 people, and will be at the heart of Fukien Province, which represents the second largest Christian constituency of any province in China. Not only the three missions of Northern Fukien, but also the three in Southern Fukien, will work together in this higher education scheme. Here is an opportunity for some Christian of means.

Canton for certain reasons has been the hardest field for union effort in which the Board has been at work. For many years an effort has been made to bring different missions into union theological work. It is with special gratitude, therefore, that we can announce that a plan has been evolved which has the approval of the various boards. The list of those societies which have entered is well worthy of special notice. It includes not only the American Board, but also the Presbyterian, the United Brethren of

America, the London Missionary Society, the Church Missionary Society, and the Wesleyan Society of Great Britain; also the Presbyterians of New Zealand. Temporary quarters have been secured in the London Mission compound. This plan for the Union Theological Seminary at Canton has the hearty approval of the Prudential Committee of the Board, and it is the hope that much may be accomplished. It is gratifying that another man has been found to send to Canton under these circumstances.

India. One of the most thoroughly worked out schemes of union coöperation of the year is that of the Woman's Christian University of Madras, South India. Here again the list of societies in favor of the union is impressive. The five American societies are: the American Board, the Northern Baptist, the Northern Methodist, the Dutch Reformed, and the Lutheran. The British boards include the London Missionary Society, the Wesleyan, the Church Missionary, the Free Church of Scotland, the Established Church of Scotland, and the Society for the Propagation of the Gospel. Besides are the German Baptists, as well as others.

A similar plan is being prepared for a Union Woman's College at Bombay, but progress is not so marked at present. There is also more reason than ever to expect a union theological work at Pasumalai with the London Missionary Society.

Mexico. The Conference on Mexico held at Cincinnati the first of last July was one of the most significant and important on union work ever held. There were eleven different denominations represented and sixteen boards, and considerably more varieties of temperament. The missionaries and secretaries met to discuss how they could exchange fields, institutions, and churches in the interest of more united, effective Christian service.

For many years Protestantism has not presented a united front. In Mexico, as in other Latin-American countries, it has made progress but slowly. The work has been dominated by too much denominationalism; and while many of the missionaries have recognized the evils, they have felt that their hands were tied and that they were in the grip of circumstances that could not be shaken. Indeed, had the missionaries not been driven from their posts, the occasion might not have arisen for such a significant series of resolutions. With union in the air and with missionaries at home, especially when the future of Mexico, with its own possibilities, was before them, the leaders felt able to take a statesmanlike view and to act accordingly.

The chief discussion was over the re-districting scheme. Missionaries who had been giving a lifetime of service to certain portions of the field were asked to give up that work and to take other work in exchange. There were many heartaches and much prayer. The result, however, was most gratifying. Perhaps never before has the consecration of devotion and power of sacrifice of missionaries been so thoroughly tested and proved.

The decision of the conference was in favor of having the Presbyterians take the south of Mexico, the Methodists the center, the Baptists and Disciples the northeastern section, and the Congregationalists the northwest. It was proposed that we exchange with the Southern Methodists our Guadalajara work in the state of Jalisco for their work in the state of Chihuahua. This would concentrate all our work in the state of Chihuahua, Sonora, Sinaloa down to the river, and Lower California, and make distinctively an American Board field, larger than heretofore and containing a population that has taken its place in history as progressive, democratic, and full of opportunity and possibilities.

The conference also voted in favor of one mission printing plant and one evangelical paper, one Union Theological Seminary, one Christian college for men and women. The most significant action of all was the proposition to do away with various sectarian churches as such, and to work for only one Evangelical Church of Mexico—the denominational names being added in brackets if desired, to show which branch of the one church is indicated. To see that these plans were pushed with the various boards and later on carried out successfully, and to provide for a permanent Union Committee, a Committee of Reference and Counsel was suggested, with representatives of each society upon it.

Possibly many of the conclusions recommended by the conference may be materially altered after the various boards and societies have voted upon them; but the fact will remain that a group of Christian men and women, representing so many different interests, could come to a unanimous conclusion regarding coöperation in Christian work, even though it involved the interchange of work and the setting aside of personal interpretations of theology. The Prudential Committee has voted approval of the plan in general, leaving details regarding property adjustment and the like for later consideration. Other boards are also favorably disposed.

III. RELATION OF THE BOARD TO NATIVE CHURCHES

The Board's policy of creating self-supporting, self-directing, and self-propagating churches is as time-honored as it is wise, but that it creates problems requiring increasing patience cannot be gainsaid. "There are that seem to be going but are coming, and coming, going." Much depends upon the temperament of the native Christians, the wisdom and self-restraint of the foreign

missionary, and the economic position of the church leaders. Generally speaking, there has been an extraordinary spirit of coöperation this past year possessing the foreign and native missionary alike. Especially has this been manifested along evangelistic lines, where large plans for extensive Men and Religion movements have been drawn up by combined committees and pushed with vigor by the leaders of both mission and church. One wishes that he had the time to dwell upon these plans as they have been talked over in Turkey and Japan, for example. Just to study the plans drawn up by the mission and Protestant brethren of Central Turkey in behalf of Moslem and Armenian alike is stimulating and encouraging.

It is to be earnestly hoped that such forward movements in behalf of winning men to Christ may have the support of the entire constituency of the Board as never before. Our evangelistic work among the non-Christian element in the field lags far behind the work done within the nominally Christian fold, and the daily grind of classroom work all too often crowds evangelism from its rightful place in the missionary institution. The missionaries lament these tendencies, and, while calling for more men and means to overcome them, turn with hope to their native associates. Every combined effort that is made by the missionaries and the native churches brings that day nearer when the 75,000,000 for whom we hold ourselves responsible will hear the story of the true Christ, and, hearing, will find a personal Saviour.

Friends of ecclesiastical polity will be interested in the reorganization plans of South Africa and North China.

The Zulu Churches. The Zulu Branch of the South Africa Mission has been having its troubles with the ultra-independent spirit of some of the leading churches of the field, particularly those in Johannesburg. It is this misinterpre-

tation of Congregationalism that has compelled the mission to take action, voting that in view of the manifest weakness in native churches, which are largely due to the type of "Congregationalism" that has grown up in the work, more especially in the location and maintenance of the native ministry, there should be a reorganization of churches, and that the mission should exert itself to the securing of this object as speedily as is consistent with native sentiment. These changes, when carried out, will provide a central fund to which the churches will contribute and to which the mission itself will make supplementary grants. The control of this central fund will be deposited in a body somewhat "Presby-gational" in form and authority, in which will be merged the Home Missionary Committee, the Pastors' Conference, so called, and the Delegates' Meeting. This central body will look to the transfer of native ministers and exercise its powers in entire accordance with the rights of the individual church. The new organization will safeguard the entire work of these churches from the evils that have crept in, and will eventually compel the mother churches to clothe and feed their offspring and send them forth in the spirit of service throughout the field.

The Congregational Union of Shansi, Shantung, and Chihli, North China. Sunday, June 28, 1914, will be looked upon by native and foreign Christians of North China somewhat as we look back upon our own Independence Day. It marked the last day of a memorable conference, in which the mission and the Chinese associates of the American Board formed what we trust will become the forerunner of a great national Congregational Church of China, for it marked the formation of the Congregational Union of Shansi, Shantung, and Chihli, wherein Chinese are given equal rights and placed upon equal terms with

the missionaries in the administrative work of the American Board mission. Probably this marks the most statesman-like act of the missionaries in North China since the beginning of the work. According to this plan, the new organization remains the North China Mission, but is not to be exclusively confined to foreigners. The foreign missionaries reserve, of course, the right to discuss alone and by themselves matters pertaining to missionary salaries, furloughs, allowances for children, and the like—those personal matters that affect the missionary alone in his relations to the Board—but all the main mission administration is in the hands of combined bodies of Chinese and missionaries, who prepare the estimates, locate the missionaries, and carry on the general administrative work. The new plan of organization is not revolution, but a logical development. It is simply carrying out the principle of coöperation which has already been tried out in some of the stations. It is the hope that this organization will go a long way toward solving this great outstanding problem of providing a practical method of coöperation between Chinese and foreigners in the conduct of mission business, thus helping to fulfill its mission of discovering and practicing the wisest ways of developing aggressive, strong Chinese leadership of an evangelism suited to the day in China.

The plan will place responsibility upon the Chinese leaders, who will form the majority, so that, though the foreign missionaries themselves will remain inside the organization, the development of the national church through its native leadership will go steadily forward. It is the expectation of the missionaries that the mission as a whole will tend to take on the form of a group of self-supporting, self-propagating Chinese churches as fine as any such group in Japan, but with this difference: that

the little band of missionaries, so long as they stay in China, will be inside the organization and not outside, as in Japan, and that their influence will make itself felt in a just and useful way and will be respected without danger of injuring the national consciousness of the Chinese.

If plans materialize, this new organization will prove a sound foundation on which to build the church for years to come, one that can endure as the basis of union of the Congregational churches of North China even after the missionaries have gone. It may give shape to the organization of the national Chinese church in which Congregational churches will some day be merged.

The Board has just approved this progressive, constructive plan, being glad to see it tried out thoroughly and having every hope that its adoption will inaugurate an era of prosperity in all the doings of the North China Mission. The enthusiasm of the Chinese over the plan, together with its inherent worth and the determination of all the missionaries not to allow it to fail, will be the final guarantee of its success.

With Our Kumi-ai Brethren in Japan. While we are studying this plan of North China, considered by them as better than the one in operation in Japan, letters come from the Japan Mission itself emphasizing the happy relationship existing between the mission and the Kumi-ai church, though each has to be wholly independent of the other. That to both missionary and Japanese this unorganic unity is practically ideal, is constantly being testified to. No one can help feeling the moral coöperation whenever he sees the representatives of both bodies meeting together. Here "the fraternity of feeling, the kindness of statement, and the satisfactoriness of decision are such as to make the entire Joint Committee grateful to God."

At the same time it must be said that there are problems that each body has to

meet without the advice of the other. Take, for example, the Kumi-ai work in Korea that became such a vital question during the year. The Board and the mission have been criticized severely for not doing more to prevent this missionary work of the Kumi-ai churches in a field that has not been set aside for Congregationalists in the comity of missions.

For some years now the Kumi-ai church has been active not only among Japanese emigrants in various parts of Korea, but also among the Koreans themselves. This naturally has aroused a good deal of feeling among the representatives of the American missionary boards at work in Korea. Some of these have gone so far as to say that the Kumi-ai church is being subsidized by the Japanese government, and have cast reflections upon our own missionaries, who have received remarkable attention from government officials when visiting Korea. It should be said that the judgment of many members of the mission from the very beginning has been against having the Kumi-ai church take up this missionary work to the Koreans, not so much because the work is not a needy one, as because of the embarrassing complications and misunderstandings that would arise. Yet from the point of view of the Kumi-ai people, it was but natural that they should be eager to open work among the 12,000,000 new subjects of the empire; and we can but admire their enthusiasm for anything that approaches a missionary purpose on the part of a Japanese people for a non-Japanese race. Forty-two Kumi-ai churches have already been established in Korea.

It must be realized, however, that regardless of the judgment of the mission and Board with reference to the advisability of conducting work in Korea, our Kumi-ai brethren will go on with their work as planned. The Board has absolutely no authority over them, in this

matter or any other. They are independent, aggressive, and unusually well led. Nor is it certain that we would wish to take any steps that would tend to stifle any missionary movement of the Japanese toward another race and people. In fact, we wonder if we should not hope that the American missionary in Korea may change his mental attitude toward the government and toward the Japanese in general, so as to prevent a gradual, if not a rapid, decline of his own influence in Korea, and so as to strengthen the Kumi-ai and other Japanese efforts for the Christianizing of the Korean people.

IV. THE WAR AND THE WORK

The great war, affecting as it does almost every nation we work under, has already had a financially embarrassing effect upon the missions, and it has been impossible for the missionaries and their native associates to escape the mental strain and even depression produced by the situation. This has been particularly true of Austria and Turkey, not to speak of the Balkans, which became wretchedly familiar some time ago with the horrors of war.

First Effects Ominous. In the Turkish missions there was at first such a severe shortage of funds and a menaced loss by mobilization of so many preachers, teachers, and students as to threaten a complete demoralization of the work. Racial and religious hatred also was intensified. The work of years seemed on the verge of being swept away. An atmosphere impossible for successful work was forming. Much depended upon whether or not Turkey would be drawn into the war. About the middle of August the outlook, as one veteran leader wrote, was "very dark." It was certain the missionaries would have to suspend all building operations and "run with bare poles for a time." In fact, the question was raised by leaders on the field if it would not be

best to send some of the missionaries out of Turkey should the situation not mend within a reasonable time. Later on in the month it was clear that the political outlook had grown steadily worse. The cruelties practiced in the mobilization, the fears that possessed the people in all parts of the empire, the turmoil, disorganization, uncertainty in political affairs—these helped to make the situation unusually dark and sinister. By the end of August the country had been drained of its available men, provisions requisitioned for the army, draft animals taken from the peasants, agricultural operations dropped, and the splendid harvests left unreaped. Business was practically dead and the elements for a violent outbreak were combining. Mission work was most severely threatened. The requisition of the new mission hospital at Marsovan was reported for the purpose of the government, and similar seizures of mission property were not outside of the impossible. It looked extremely doubtful if the schools could open or if there could be any constructive missionary work done anywhere.

These anxious moments continued until about the middle of September, when the tension lessened appreciably. The heavens are clearing and hope and purpose reviving. To be sure, full reports have yet to come from the interior stations, and as we go to press it is not quite clear that the schools and other work can go on as usual; yet every day away from war produces a more satisfactory condition. It is the hope that before many weeks pass by, the Board's work in Turkey may be going on as usual.

In Austria things have been far worse. Work has been crippled if not completely demoralized. This has been due, not merely to the lack of funds, but also to the decimation of the ranks through drafting. The last of August the mission wrote that touring was impossible, that six preachers had been drafted for the

army, and that the mission could not render any help to their churches. Many church members had entered the army and churches generally were finding it practically impossible to be self-supporting. Contact with Russia was cut off. No salaries could be sent to the preachers there. England was closed and no money for the colporters could be received from Scotland. Everything seemed paralyzed.

The pathos of it all was brought home to the mission at the very start of the war—"I shall never forget that first Sunday," wrote Mr. Porter. "At the morning service I baptized the youngest of five little children in a family. The father left a little after—to return no one knows when, if at all. The mother, with the dear little baby in her arms, was in tears, the congregation was in tears, and outside in the city there was great excitement. On the way to preach that afternoon, I met one of our members going to church for perhaps the last time for many a day. He was leaving six children behind. He had his Bible and had been reading the Ninety-first Psalm. Heartrending good-bys were the order of the day. Husbands were leaving wives that had just given birth to a son or daughter. Others bent over beds on which lay dear ones nigh to death, and then hurried to duty. Men whose families were in the country for the summer wrote a hurried card to say good-by and then left for the front."

The Crisis a Challenge. It is obviously too early even to attempt to prophesy the ultimate effect of the war on the Board's work. Missionaries generally know how to adapt themselves to circumstances. While the regular work may be at a standstill for a time in some of the fields, the work of the Kingdom at large should receive an impetus. Minds will be made serious by the horror and fear of war. Hearts will become sore and tender. Men everywhere in

non-Christian lands as well as in Europe will turn toward the Unseen for help. Religious comfort and cheer will be at a premium. This should mean a great harvest for the Christian teacher and preacher, whether he be a foreign missionary or a native leader.

At the same time, the serious side of the situation must be strongly emphasized. Already leaders in non-Christian lands are prophesying that Christianity has been weighed in the balance and found wanting. Such assert that when the great test has come Christianity has broken down. No longer can it claim to be a universal religion. No longer is it wanted. It is even despised. "There is not a single Moslem," said a preacher in Sancta Sophia recently, "whose heart does not burn from the oppression, cruelty, and persecution of the foreigners, and everybody has been pleading with God for better days—for victory. Do not say that to delight in seeing the infidels quarrel in this twentieth century is not decent and that civilized people should not be glad to see such things. I spit in the face of such civilization."

From China comes a more searching because more self-restrained judgment, freer perhaps from racial and religious prejudice. An editorial in the *Peking Gazette* for August 15 says, among other things: "The grave state of Europe today is liable to arouse deep misgiving in the mind of Asia as to the ultimate value of Western life and culture. . . . It has been preached to us that our inferior condition has been born of methods of life inferior in end and purpose and means to the civilization founded on the glory that belonged to Greece and the splendor that was Rome's. . . . Priests and teachers tell us that the new order is well because it makes for development and progress on the basis of ideas and standards sanctioned by the Christian's cultus. . . . But what do all these things profit if the harvest is war and slaughter

of strong men and broken hearts of women and pain and suffering! To the mind of Asia the inherent cruelty of the conception frightens belief. The sight of eighteen to twenty millions of men engaged in the brutish work of slaughter is indeed a terrible commentary upon the influence of Christianity in Europe during the last 1,900 years. What can our missionary leaders urge in defence of events now happening?"

How widespread these views are in the mission fields we have no means of knowing. Though many sober minds will doubtless discriminate between the "Christian" Europe and the Christian missionary, there will be much to offset. Yet it is easy to suppose that to the mind of the thinking non-Christian this European war is but a culmination of long generations of exploitation, land grabbing, and brutal browbeating on the part of the so-called Christian. As such it cannot fail to hurt the cause. As a missionary has written from North China, "It matters little to us that butter has gone from sixty cents to a dollar a pound, but it means much that the influence of this spectacle of 'Christian' nations at each others' throats cannot help but decrease the weight of the missionary message." The missionaries will undoubtedly meet much questioning and be called upon to defend Christianity as they have not been compelled to do for many years. They will try to stem the tide; but must not their friends here help as never before in making this great, diversified plant of the American Board upon the field an instrument for pure Christianity! The situation calls for the strengthening of the lines at the front. The Board has the plant, the missionary personalities, the prestige, and the power to render effective service in the crisis. It must set itself as never before to the task of making Christ known to these non-Christian peoples, so that they may realize that in spite of the war Christ's spirit

and Christ's truth are for them the only salvation of the human race, the only means by which the heart can be taught self-restraint, justice, and even brotherly love; and by which, if truly applied, war itself can be done away with and peace permanently established. This challenge is more than an opportunity. It creates a duty that cannot be set aside.

We can catch inspiration from the missionaries of Turkey, whose mind has just been expressed by a Harpoot veteran: "We missionaries are of one mind

with those who have repeatedly expressed the feeling: We are thankful to be on the ground to share in the troubles of our people and to witness for our Master at this time. I imagine some of our good friends in America are wishing that we were safely out of it; but the fact is, we have often thought and spoken with pity of the Turkey missionaries who happen to be on furlough now, and who probably are fretting at the necessity of being away at this time." With such a spirit the Church exalts the Living Christ.

In Memoriam

During the year five missionaries of the Board have been called from their several fields to the heavenly service:

Miss Helen J. Robins, for less than two years in Rhodesia, September 6, 1913.

Mrs. H. S. Barnum, Eastern Turkey five years and Western Turkey thirty-nine years, January 31, 1914.

Rev. Stephen C. Pixley, for fifty-nine years in the Zulu Mission, February 21, 1914.

Miss Eunice M. Atkins, for six years in Eastern Turkey, March 18, 1914.

Rev. Hervey C. Hazen, for thirty-five years in Madura, July 20, 1914.

And they have been joined by eleven whose names were formerly on the rolls of one and another of seven mission fields:

Mrs. Caroline P. Farnsworth, for fifty-one years in Western Turkey, December 9, 1913.

Miss Ellen M. Pierce, for thirty years in Central Turkey, January 24, 1914.

Rev. George A. Pollard, for twelve years in Eastern Turkey, January 27, 1914.

Miss Frances E. Washburn, for eleven years in Western Turkey, February 15, 1914.

Rev. Henry C. Haskell, D.D., for thirty-nine years in European Turkey, March 29, 1914.

Mrs. Rhoda S. Richardson, for twenty-eight years in Eastern and Western Turkey, April 20, 1914.

Mrs. Catherine J. Parsons, for forty-seven years in Western Turkey, June, 1914.

Miss Jane E. Chapin, for thirty-four years in North China, June 23, 1914.

Mrs. Doremus Scudder, for seven years in Japan, June 26, 1914.

Mrs. George T. Washburn, for forty years in Madura, July 23, 1914.

Miss Myra A. Proctor, for twenty-four years in Central Turkey, September 12, 1914.

GENERAL SUMMARY, 1913-1914

Missions

Number of Missions	19
Number of Stations	106
Number of Outstations	1,457
Places for stated preaching	1,999

Laborers Employed

Number of ordained Missionaries (7 being Physicians)	171
Number of Male Physicians not ordained (besides 14 women)	28
Number of other Male Assistants	23
Number of Women (14 of them Physicians) (wives 205, unmarried 207)	412
Whole number of Laborers sent from this country*	635
Number of Native Pastors	319
Number of Native Preachers and Catechists	545
Number of Native School-teachers	2,780
Bible-women	408
Number of other Native Laborers	1,039
Total of Native Laborers	5,091
Total of American and Native Laborers	5,726

The Churches

Number of Churches	673
Number of Church Members	82,559
Added during the year	4,791
Whole number from the first, as nearly as can be learned	229,373
Number of Sunday Schools	1,375
Sunday School membership	76,610

Educational Department

Number of Theological Seminaries and Training Classes	15
Students for the Ministry	303
Students in Collegiate Training	3,340
Boarding and High Schools	130
Number of Pupils in these Schools	12,708
Number of Common Schools	1,360
Number of Pupils in Common Schools	65,511
Whole number under instruction	81,952
Native Contributions, so far as reported	\$364,542

* Including 14 detained in this country or in England by the war.

THE STORY OF THE ONE HUNDRED AND FOURTH YEAR

A RECORD OF ACTIVITIES IN THE HOME DEPARTMENT OF THE AMERICAN BOARD

To review the home activities of the Board during the past year is a gratifying task, since both in the matter of finances and in the recruiting of the missionary force our labors have been crowned with success. Let us begin with the financial side of the work.

The Financial Problem

The year began under conditions in the business world which were not altogether reassuring. So many adverse factors appeared that the diagnosis of the situation nationally and denominationally was made with unusual care, after seeking the advice of Corporate Members and other friends in various parts of the country. The sentiment in the West was, on the whole, optimistic; in the East, rather the other way. Over against discouraging conditions or opinions at home were the onward rush of the work abroad, the unparalleled situations faced by our missionaries in our leading fields. As usual, when the annual appropriations were to be made, your Committee found itself between two fires. Under the circumstances, we decided to "put a cheerful courage on" and to make assignment of funds to the missions on a slightly increased basis. Salaries were figured on practically the same level as the year before, while appropriations for "General Work" were advanced a little over \$3,000.

It is, of course, understood that the Woman's Boards make their own appropriations under the approval of the Prudential Committee and that gifts for special objects are designated to be spent according to the will of the donor. Sums arising from these sources are, therefore, not included in our calculations.

The working theory for the year has been that we might expect legacies to yield an amount equal to the year before, that maturing donations in our steadily increasing Conditional Gift Fund would not fall short of the average of recent years, and that we might reasonably expect a gain in donations from churches and individuals as a result of the steady work of cultivation. The Committee, of course, was not unmindful of the fact that we started the year with a debt of 11,233.89.

The Financial Outcome

Under these circumstances the outcome has been as interesting as it has been gratifying. Maturing conditional gifts fell off \$15,294.59, but legacies made a gain of \$10,179.13. The churches gained \$3,941.55; individual donations gained \$7,413.45; and Sunday schools and young people's societies lost \$2,864.41. The total gain is \$3,895.77. This, with certain reductions in expenditures, made it possible to cover the expenditures of the year and to apply the

sum of \$2,466.19 on the debt of the former year, reducing it to \$8,767.70. The total receipts for the year, \$1,082,218.21, are the largest in our history, making the fourth consecutive year in which we have passed the million dollar mark.

Albania, Shansi, and Van Appeals

One factor to be kept in mind in forecasting the finances of a year is the number and force of special appeals which are authorized by the Board. Expansion of our work has ordinarily come about through special gifts, so that a reasonable number of these seems desirable. To flood our constituency with such appeals would obviously be detrimental to the best interests of the Board. Your Committee seeks to maintain a proper balance in this matter. This year there have been three special appeals of considerable prominence. At the last annual meeting, held in connection with the National Council, under the thrilling appeal of Rev. C. Telford Erickson and at the instance of a home missionary pastor, a special fund was started for new work in Albania, \$10,000 being raised on the spot for a hospital building. Mr. Erickson at his own request was set apart to solicit additional funds toward an authorized budget of \$63,600. The story of his success is well known. His addresses throughout the country, from New England to the Pacific Coast, resulted in the securing of gifts and subscriptions considerably surpassing the above amount, a good many friends of other denominations coming forward to help.

Later in the year an extraordinary situation developed in Shansi, China, looking to coöperation between the Board and government officials in carrying on educational work. It seemed almost a sin to pass by an opening like this, yet no provision had been made in the appropriations or estimates for such a contingency. A special appeal was issued in the *Missionary Herald* and *News Bulletin* for \$10,000 to meet the government offer. Within a short time \$14,948.05 had been received or pledged, and the appointment of two missionary families made possible. For quick financial response and the speedy coming forward of the needed workers, Albania and Shansi stand out with a good deal of distinctness in our minds. It would seem that, aside from maintaining the stated work of the Board, our constituents desire us to engage in such new enterprises as appear to be clearly providential.

The needs of the new college at Van, Turkey, brought our honored and beloved veteran, Dr. Reynolds, to this country in a quest for \$100,000 to provide buildings and endowments. This effort has by no means come to an end, but it is distinctly encouraging to find that the doctor by his own efforts has already raised over \$30,000, a considerable part of which has come from Protestant Armenians in this country.

It is cause for gratitude that these special efforts have been successful without intrenching seriously upon the regular resources of the Board. It will be noted from the Treasurer's report that the total of gifts for special objects of all kinds is \$102,637.38.

In seeking to learn the lessons of the year's financing, we are impressed by the splendid response to our appeals sent out in July, when a large deficit

seemed impending; and later in August, when the outbreak of war in Europe threatened us with a new disaster. We find it difficult to express our appreciation of the outpouring of gifts from Corporate Members and other friends during the last days of the year. It was magnificent and served to demonstrate, as perhaps never before, what a large place the Board holds in the affections of its constituents. A striking fact and one highly encouraging is the number of new friends who came forward in our hour of need. We have recorded during the summer the names of over 1,200 new donors who have sent gifts direct to our treasury, in sums varying from \$1 to \$1,000.

Woman's Boards

The year has been exceedingly fruitful in allied lines of activity. Particularly do we desire to record our appreciation of what the women have done. For the first time the three Woman's Boards have given us a total of above \$300,000, the exact amount of their gifts being \$308,705.17. This is a great achievement, and means that the institutions and lines of activity on the field conducted by the women of our churches are flourishing as never before. All honor to the Woman's Boards!

Legacies and Conditional Gifts

The statement is sometimes made that legacies for foreign missions are falling off, and that boards like ours must not expect large bequests in coming years. The facts do not bear out the contention, which would seem to belong to the general category of remarks about "the good old times." Certainly the American Board can rejoice in the maintenance of the legacy record, notwithstanding the multitude of other objects which compete for attention when wills are drawn. It was the bequest of \$30,000 from Mrs. Mary Norris, of Salem, in 1811, which made possible the sending out of the first missionaries, and from that day to this the stream has been uninterrupted. Our record in this particular is worthy of special comment. Dr. Halsey, of the Presbyterian Board, at the request of a committee of the Foreign Missionary Conference, has tabulated the legacy receipts of the five largest foreign societies of America during the past twenty years; and he finds that the American Board leads all the others, our total of legacies for the twenty years being \$6,136,285, not including the Woman's Boards. The society coming nearest to us shows a total of \$3,410,839. In fact, the Board's figures very nearly equal the combined totals of the two societies standing next in the list. Undoubtedly the historical position of the Board, its name, its reputation for careful financial management, its highly successful work, and the rare affection which it has aroused in the hearts of many have been the leading factors in bringing about this result. We trust that our legacy receipts may increase as the years pass on, and that those who have this work on their hearts may consider it to be the natural, the inevitable thing to remember this Board when they draw their wills.

The fine record of the year in obtaining new conditional gifts is another encouraging sign. This plan has appealed to a good many constituents of the

Board who have property to invest. They enjoy the sense of security as to income and the freedom from care incidental to the plan. Most of all they appreciate having it settled that after this life is over their property will go on blessing the world. They think of themselves as in a special way partners in the noblest of all enterprises, as in fact they are. There must be many others who would profit by this arrangement if they knew its advantages. For this reason we ask for the coöperation of the members of the Board in bringing this fund to the attention of their friends.

The Trend of Giving

A tabular statement has been prepared showing the receipts of the Board during the past ten years. It is encouraging to find a steady increase in nearly all sources of income. The gifts of the living for the general Board have increased from \$257,753 in 1905 to \$363,585 in 1914, an average increase of a little over \$10,000 per year. Legacies have increased from \$134,930 in 1905 to \$173,620 in 1914. Conditional gifts have maintained an average of \$32,392. The Woman's Boards have increased from \$218,348 in 1905 to \$308,705 in 1914. The total receipts during the decade have grown from \$752,149 to \$1,082,218, a gain of \$330,069.

The Young People

A special word is needed as to the response of our Sunday schools and young people's organizations. The record shows a falling off during the year of \$2,864.41, which naturally we regret. Certain considerations, however, should be kept in mind. The work of our Educational Department should not, of course, be estimated primarily in terms of dollars and cents; but even on the financial basis, it has been found that the results of the department work do not always register themselves in the appropriate column. Under the system which is coming to prevail in many churches, by which all benevolent funds are forwarded by a general treasurer, in a good many instances we fail to receive a statement as to how much has been given by Sunday schools and young people's organizations. It is clear that this department does not receive as many credits as it deserves.

Another consideration is this. The giving of the Sunday schools depends largely, too largely we feel, upon the attractiveness of the particular object of the year. If it is the building of a ship, the money comes pouring in; but if it is the sustaining of a ship already built, the schools turn a deaf ear. Hospitals seem to attract when they need to be erected, but to keep a hospital running is of little account. The trouble arises from the lack of loyalty and system in the average school. In the multitude of charities competing for the children's gifts, those are favored which make the most spectacular and definite appeal. We seek to present attractive appeals and to vary them from year to year so far as this is possible within our regular appropriations; but we greatly need among our schools a thoroughgoing loyalty to denominational work, whether foreign or home, as having a first claim upon the benevolence of the

children. We welcome the prospect of having a Joint Educational Secretary serving all our benevolent societies for many reasons, but particularly for this, that he can place before the Sunday schools of the Congregational churches a well-balanced scheme for the application of their gifts. Our denomination is behind others in this matter.

Missionary Appointments

In some years we have felt constrained to express an apprehension over the lack of candidates for missionary appointment. We have thought at times that this was our greatest need, and have so informed the missions, when, with reduced ranks and in overworked condition, they have clamored for reënforcements. Nearly every mission has suffered through a depleted force, notably Japan, South China, Natal, Eastern Turkey, and Mexico. The more are we glad to announce an improved outlook. Candidates have been offering themselves in increasing numbers the past three or four years, and we have reason to hope that the supply will gradually overtake the demand. We are the only large foreign Board which does not have a surplus of candidates. This situation arises, not from a lack of consecration on the part of our young people, but from the relative smallness of our supporting constituency and from the strict maintenance of a high standard of efficiency and training.

The record for the year shows 50 missionaries appointed for life and 17 for term service, a total of 67, as against 29 appointed for life in the preceding year and 15 for terms, a total of 44. We have thus surpassed 1913 by 21 life and 2 term appointments, a total gain of 23. Looking at the matter from the standpoint of the need on the field, two remarks should be made. First, that many of these new workers are being held back from sailing on account of war conditions and for other special reasons; and second, that the posts remaining to be filled and the new vacancies arising make a rather startling showing. There is room on the field for nearly all kinds of workers, especially for ordained men, tutors in colleges, women physicians, women teachers and nurses.

We gratefully acknowledge our indebtedness to the Student Volunteer Movement in this department of work. The Movement is well officered and is conducted in hearty coöperation with the mission boards. Its services were never more appreciated than in the past year. This organization, through the activities of its New York office and the visits of its traveling secretaries, is, under God, producing a steady stream of missionary volunteers. In addition to this general and fundamental service, it stands ready to serve the Boards in the finding of specific workers as occasion arises. For example, when our Board last winter was in need of an architect for China and no such special worker was forthcoming in our own constituency, the Student Volunteer Movement found for us an excellent candidate in another denomination.

The appointments for the year have been as follows. Let the list be read, not as a column of names, but as living, consecrated personalities, called of God for this high service and qualified by long years of training obtained by great self-sacrifice.

LIFE APPOINTMENTS

South Africa: Mr. and Mrs. Ralph L. Abraham, Mr. K. Robert Brueckner, Mr. and Mrs. Arlen R. Mather.

West Central Africa: Mrs. L. Gordon Cattell.

Balkan Mission: Mr. Charles Henry Riggs.

Western Turkey: Miss Dora Barnes, Rev. and Mrs. John Kingsley Birge, Mrs. J. Riggs Brewster, Mr. and Mrs. I. N. Camp, Miss Mary E. Cole, Rev. and Mrs. Harold Cooper, Miss Olive Greene, Miss Ethel W. Putney, Mr. and Mrs. Theodore D. Riggs, Dr. and Mrs. Roscoe G. Van Nuys.

Central Turkey: Miss Imogen E. Russell.

Eastern Turkey: Miss Katharine S. Hazeltine, Rev. and Mrs. James A. McKeeman, Dr. Ruth A. Parmelee, Rev. and Mrs. Ira W. Pierce.

Marathi: Rev. and Mrs. Lorin H. Gates, Miss Ella C. Hoxie, Miss Lillian Picken.

Madura: Miss Zada A. Curtiss, Miss Ruth Caroline Heath, Mrs. Albert J. Saunders.

Foochow: Mr. and Mrs. Harold B. Belcher, Miss Stella M. Cook, Miss Laura D. Ward.

South China: Rev. and Mrs. W. C. Miller, Miss Helen Tow.

North China: Miss Katharine P. Crane, Miss M. Portia Mickey.

Shansi: Mr. and Mrs. Arthur W. Hummel, Rev. Frank B. Warner.

Japan: Miss Katherine F. Fanning.

Without designation: Miss Lucy K. Clark

TERM APPOINTMENTS

Balkan Mission: Miss Hilda Hawley, Rev. R. H. Markham, Mrs. Mary Frost Popoff.

Western Turkey: Mr. George C. Lorbeer, Miss Annie A. Phelps, Miss S. Alice Tupper.

Central Turkey: Miss Harriet Fischer, Mr. William L. Nute, Mr. Charles F. Ranney, Miss Florence D. Short.

Eastern Turkey: Mr. Walter D. Knight.

Marathi: Rev. and Mrs. J. F. Edwards, Prof. William S. Picken.

China: Mr. John Van Wie Bergamini, (*Foochow*) Mr. Ray Earl Gardner.

Detained in this country: Miss Clara W. Newcomb.

Agencies and Publicity

It is not necessary each year to mention in detail the various forces and methods which are operative to produce financial results; but it is worthy of special note that the main factor in success, humanly speaking, has been the hearty and effective coöperation between all the agencies which have to do with impressing the work of the Board upon the home constituency—the officers in each department, the district secretaries, missionaries on furlough, coöperating committees at New York and Chicago, Corporate Members who

have rendered special service, multitudes of pastors and other friends. If we may be permitted to use the somewhat overworked athletic figure, it has been team work on a large scale which has brought about the big result.

In our Pacific Coast office we were fortunate in securing the service of one of our veteran missionaries from Turkey, Rev. J. K. Browne, as Acting Secretary, when Dr. Tenney, after ten years of fruitful activity for the Board, resigned to engage in other lines of work. Mr. Browne has been tireless in his visitation of churches and ecclesiastical bodies throughout his big field, and that his work has counted in financial ways is evidenced in the increased receipts which are reported. New York and Chicago have kept in the procession of progress, but being so well known need no special mention here.

Among our effective agencies we would particularly mention our publications—the *Missionary Herald*, the *Envelope Series*, and the *Quarterly News Bulletin*, and also our publicity service for the secular and religious press. We are glad to bear witness to the fruitfulness of our publications, especially the *Missionary Herald*. Only those close to the administration of the Board are in a position to know what it means to have this well-known and exceedingly readable magazine going into every Congregational parsonage and into the homes of many of our best people. Out of the interest thus aroused come many of our legacies, conditional gifts, and individual donations. No money spent by the Board in the way of publicity counts for more than what we put into the *Herald*. We trust the members of the Board will not become anxious because the magazine is run at a financial loss. When we consider the total receipts of the Board and the relation which the magazine bears to those receipts, the deficit is not a serious consideration. Since some have inquired into the matter, we venture to call attention to the fact that the main question is not as to the cost of a given agency like the *Herald*, but as to the effectiveness of this agency in the securing of funds. If the *Herald* should cost the Board \$8,000 in a given year, but result in securing legacies amounting to \$100,000 in the same or some following year, it would seem to be money well spent. Would any business house object to a deficit of that kind? As a matter of fact, legacies running far beyond the above figure and close to the million dollar mark have been traced directly to the influence of this magazine. We trust the members of the Board will take it upon themselves as a personal responsibility to push the *Herald* in the churches where they have influence. It has been demonstrated that there is little difficulty in securing a club of subscribers in any church where some one is willing to make personal solicitations. Notices from the pulpit and circular letters are found to be of little avail.

During the year we have developed a press bureau for the supplying of news to the secular papers. Some 175 papers are statedly receiving our items, many of them under arrangements brought about by Corporate Members. We desire to express appreciation for the cordial response which our overtures in this matter received. It is impossible to trace the influence of this newspaper work, but that it has value in making known the name and work of the

Board would seem to be beyond question. So far as we know, we are the only Board maintaining a Bureau for Publicity purposes.

The popularity of the Board's stereopticon lectures is constantly increasing. Even the figures of the total number of lectures given make their own impression, for 2,314 stereopticon lectures in our churches represent a vast force for publicity. This total divides as follows, according to districts: Boston office, 875; Chicago office, 675; New York office, 575; San Francisco office, 189. Four new lectures have been prepared during the year.

The Old and the New Board

We presume it is in the thoughts of many as we gather here in Detroit that this meeting marks the close of the old régime under which the Board has done its work as a distinct organization, apart from direct relation to the churches. The process which was begun at the meeting in Worcester in 1893, looking to a Corporate Membership selected by ecclesiastical bodies, was carried to its logical and full conclusion at Kansas City last year, when the Board agreed to elect to membership all who are accredited as delegates to the National Council of Congregational Churches. This action, which is likely to increase our membership twofold, and in a sense merge our identity with that of the Council, by the nature of the case is bound to modify in no small degree the character of this body. Some of the devoted friends of the Board are asking: Will the change be for gain or loss? Can we, under the new plan, count upon that constancy of devotion which has, on the whole, characterized our membership these one hundred years, and which has made the Board what it is? If this question is in the minds of any here, the members of the Prudential Committee and the executive officers desire to express the conviction that the Board should gain by the change, especially in the matter of an increased responsibility on the part of the churches.

It is a historical fact that this Board, like nearly all the societies in Europe and America organized for foreign work, arose at a time when the churches, with rare exceptions, cared for none of these things. The advocates of foreign missions were an exceedingly small minority, the fragment of a remnant, a voice crying in the wilderness. Under such conditions, there was nothing else to do but to organize independently. Yet it is significant that in our case the action was taken on the advice of an ecclesiastical body, the General Association of Massachusetts. Thus arising in enforced freedom from denominational direction and responsibility, the Board has grown into its present dimensions. It has done its work and borne its witness all these years to a world gospel. In the midst of general indifference and occasional opposition, step by step it has won its way, until it has found a large place for itself in the life of the churches. It was indeed a significant event when the churches through their ecclesiastical organizations began to express a willingness to become responsible for the foreign work and to claim the Board as their own. It is not necessary to trace the process of adjustment which grew out of this new

attitude; but when a year ago the Congregational churches through the National Council agreed to accept full responsibility and to accredit the Board as their agent for foreign work, it should be considered as the fulfillment of a great hope, the consummation of a century-long process of education and persuasion. At last we have the church taking unto itself the task Christ committed to it at the first. Let us not overlook the spiritual significance of this event. Administrative questions, financial questions, drop into the background in the light of this great achievement.

Certain dangers, of course, there are, such as are incident to any change, and we must not minimize them. Especially is there danger of our losing something of the stability of the old as we take on the aggressiveness of the new. A certain fineness of loyalty has been developed during the century, a certain definiteness of interest on the part of many as individuals, which has been of incalculable advantage. This has been particularly true of our Corporate Members. Under these circumstances it may perhaps not be inappropriate to say that few, if any religious organizations have been able to bring together a weightier, a more representative, a finer body of men than the Corporate Members of the American Board. In the minds of many the Board has become not only a company of men engaged in a supremely important work, but in a sense an honor roll of the denomination.

This flavor of fine service we must not lose. Nor need we. It is for us who pass over from the old Board to the new to carry our loyalty with us and to disseminate it throughout the enlarged constituency. Without diminishing in any wise the devotion to other causes, on the contrary definitely seeking to advance such causes in the great unity of the Lord's work in every place, we should win to this service of foreign missions the flower of the manhood and womanhood of our churches. Not stopping there, we must seize the opportunity to carry the process of education to the point where, in the fullest sense, the churches *are* the Board and the Board *is* the churches. Our goal must be nothing less than the enlisting of every member of every church in the work of world redemption. To that enlarged conception of our task let us devote ourselves with new zeal and hope, believing that He who committed his world gospel to the church at the beginning, and who would have every follower of his a missionary in spirit if not in name, will make the future of this Board even brighter than has been the past.

REPORT OF THE TREASURER

For the Year Ending August 31, 1914

A Year of Advance

In receipts and disbursements it has been a year of advance. The year began with unfavorable business conditions. These conditions continued and became more unfavorable during the closing weeks. At the end of ten months a serious debt seemed unavoidable. At that time the loss in receipts from all sources, as compared with the previous year, amounted to \$27,557. When this fact was made known, the friends of the Board rallied most generously to its support. A substantial gain in receipts from churches and individuals was recorded in July, and even in August the receipts from all sources exceeded the large amount of a year ago, so that the loss reported at the end of the ten months was more than recovered when the books closed. The total current receipts were larger than those of any previous year, amounting to \$1,082,218.21. The analysis of these receipts is as follows:

Gifts from churches and individuals	\$350,447.96
Matured Conditional Gifts	21,413.85
Income from General Permanent Fund	22,721.80
Income from D. Willis James Foundation and Higher Educational Work Endowment	51,574.23
Income from Miscellaneous Funds	37,960.11
Woman's Boards	308,705.17
Sunday Schools and Christian Endeavor Societies	13,137.57
Receipts for Special Objects	102,637.38
Legacies	143,620.14
From estate of Solomon H. Chandler, for use as speci- fied in the will	25,000.00
From estate of Sarah R. Sage, for use as specified in the will	5,000.00
	\$1,082,218.21

If we add to the total receipts \$6,952.09, which was due from coöperating societies in excess of the previous year, we have a grand total of \$1,089,170.30.

The gratifying element in this unprecedented showing is the gain in receipts from churches and individuals, amounting to \$11,355, while the Woman's Boards have also done nobly and increased their contributions to the extent of \$11,010. This means that the income of the Board is being recruited year by year chiefly through the gifts of living donors. It is inspiring to read in the printed acknowledgments in the *Missionary Herald* the goodly list of churches and individuals who helped to produce this encouraging result, and we cannot be too grateful for the loyalty and substantial aid so generously given by the friends of the Board, often at the cost of real sacrifice.

Co-operating Societies

The Board is fortunate in the large number of its coöperating societies. The receipts from the Woman's Boards passed the \$300,000 mark this year, exceeding all previous records. The appropriations of the Woman's Board of Missions, Boston, during the year included about \$25,000 for new buildings, all of which came from its Golden Anniversary Fund. The Woman's Board of the Interior is seeking to raise a similar fund, and made like appropriations of about \$20,000. The Canada Congregational Foreign Missionary Society, which for many years has provided for all the expenses of Chisamba station in the West Central Africa Mission, has now assumed chief responsibility for the new educational institution at Dondi. Not included in the above total of receipts, the National Armenia and India Relief Association has sent, during the year, to Turkey and India about \$42,000 for the relief of widows and orphans. A recent remittance from this source of \$9,000 to Turkey will minister to the very great and pressing need which exists in that land at the present time.

The amounts due the Board from coöperating societies, August 31, 1914, were as follows:

Woman's Board of Missions of the Interior	\$38,050.23
Woman's Board of Missions for the Pacific	7,589.14
Canada Congregational Foreign Missionary Society	2,107.55
Mindanao Medical Missionary Association	1,841.41
	\$49,588.33

Legacies

The receipts from estates were more than the average in recent years.

The Twentieth Century Fund, September 1, 1913, was	\$266,906.04
The income during the year was	10,961.99
Cash receipts from estates (not including what was taken from the Chandler and Sage bequests) were	152,992.40
	\$430,860.43

By the usual thirding process of this sum, \$143,620.14 became available for current expenses as legacies, or \$10,179.13 more than a year ago. The balance of the cash receipts from legacies and two-thirds of the income of the Twentieth Century Fund, in accordance with the annual custom, were added to the Twentieth Century Fund, increasing the fund to \$287,240.29, making it \$20,334.25 larger than when the year began and larger than at any previous time in its history.

Disbursements

The total cost of the missions was \$992,325.07, an increase of \$25,570.15. The cost of Agencies and the Young People's Department showed a slight decrease; Publications and Administration a slight increase. Missionaries at home on furlough were fewer in number, and the total cost of their support was

\$7,827 less; while the traveling expenses, outfits, and refits of outward-bound missionaries were \$9,676 less. Owing to the outbreak of war in Europe and the interruption in transportation facilities, nearly all steamship passages for east-bound missionaries were canceled during August. Thus many of the missionaries who were to sail in August remained in this country, and the expenses of their outward journey will probably add to the obligations of the new year. It will also be necessary to provide for the support in this country of some of the newly appointed missionaries while they are engaged here in language study or in other preparation for their future work.

At the beginning of the year, when the American Board, as distinct from the Woman's Boards, made its own appropriations, it appropriated \$19,206.65 for buildings and its appropriation for general work was increased \$1,000. The Board began the year with a deficit of \$11,233.89 and the total expenditures of the year were \$1,086,704.11. If from the addition of these two amounts we deduct the total current receipts and the amount due from coöperating societies in excess of the previous year, we have the present debt of \$8,767.70. In other words, all the current expenses of the year have been met, and a balance of \$2,466.19 was applied to reduce the deficit of the previous year.

Growth of Conditional Gifts

Under the Conditional Gifts plan the Board pays to donors or life beneficiaries, during their lives, a certain regular income, the amount of the income being determined by the age of the beneficiary when the gift is made. The total of new Conditional Gifts received was \$88,583.80. These gifts were forty-seven in number and the largest single gift was \$14,000. Matured Conditional Gifts amounted to \$32,014.80, and the net increase in the Conditional Gifts funds was \$56,569. The total of Conditional Gifts now held by the Board is \$955,276.57. The extent to which these funds have grown adds to the security of such investments.

Increase in Permanent Funds

The General Permanent Fund received an increase of \$3,400 in a gift of Mrs. Mary Davis McKnight, Galesburg, Ill. A gift of \$10,000 was received from Mrs. Mary P. Gill, Harrods Creek, Ky., consisting of one hundred shares of preferred stock of the United States Steel Corporation, to constitute the Mary P. Gill Fund for Christian Education in the Balkan Mission, a certain part of the income of which is to be divided between Thessalonica Agricultural and Industrial Institute and certain beneficiaries, and after the decease of these beneficiaries the entire income is to be used for the purposes of the Institute. The Jones Fund of \$500 was also received from Mr. R. W. Jones, Henderson, Io., to constitute a permanent fund, the income to be used for the support of a native worker in the Shaowu field, China. The Fund for Disabled and Retired Missionaries was increased by the contribution of \$50,000 from an anonymous donor. This fund now amounts to \$134,884.16.

Albanian Funds

At the annual meeting of the Board in Kansas City, pledges for a new hospital in Albania were made amounting to \$10,373. Cash receipts prior to

September 1, 1914, on account of these pledges were \$9,113.17. A single gift of \$15,000 has also been received for the purposes of a boys' school. A plan has been proposed for an extensive enlargement of our missionary work in Albania, which if adopted will involve an expenditure of an additional \$100,000; but the total receipts for Albanian work during the year, not including those for the hospital and the boys' school, were only \$4,545.67, while the current expenses of the year as now conducted, including the support of the two missionary families under appointment, were \$5,519.46.

The Shansi School Fund

The receipts for the Shansi School Fund were \$13,858.05, of which \$4,500 has already been sent to China for the educational work.

Noteworthy Gifts

Among the many noteworthy gifts received by the American Board this past year was a gift of \$15,000 from a friend in New York City, whose name must be withheld, to be used in the erection of a new building at Marsovan, Turkey, for the use of Anatolia College. This friend has pledged \$5,000 more for the same purpose. A gift of \$5,000 was received from an anonymous friend in Iowa for a new building in Te Chou, China.

The Walker Home for Missionary Children

The Walker Home for Missionary Children had its birth in 1868, as the result of the devotion and loving thought of Mrs. Augustus Walker, a former missionary of the American Board in Turkey. After the decease of her husband in the mission field, she returned to this country and soon afterward gave up her family of boarders that she might care for the children of missionaries. In 1879 she repaired and enlarged the house of her parents, who had died, and devoted it to the work in which she had become engaged. Later two other buildings were provided and from time to time additions were made to the main building, and Mrs. Walker was active for many years in securing and adding to an endowment fund. The main building was destroyed by fire in 1912. A fine new building, constructed of brick and slate, has been completed during the past year at a cost of \$45,254.24. The new furnishings cost \$2,893.53. Due to generous subscriptions of the friends of this enterprise, the building is free from debt, and the endowment fund has also received a substantial increase in the pledge of a friend of \$10,000, of which a part has already been paid. The endowment fund now amounts to about \$46,000, and the income last year was \$2,235.96. The title to the whole property, consisting of 63,132 square feet of land in Auburndale, Mass., the new building, and two cottages, vests in the American Board. An efficient Board of Managers has charge of the details of the Home.

The Tank Home at Oberlin, O., serves a like purpose, and is fortunate in having Capt. George F. Garland and Mrs. Garland, formerly of the Micronesia Mission, as its managers. This institution and the one at Auburndale are equally meritorious. The Tank Home is owned by an organization independent of the Board.

In this connection it may be well to mention what has not hitherto been thus recorded, that in 1904 the Board received as a gift from Mrs. Aminta E. Green, Baltimore, Md., a house favorably located at Old Orchard, Me., with an endowment fund of \$10,000. The house contains fifteen comfortable guest rooms, and is used to furnish a summer home at the seaside for missionaries on furlough and retired missionaries; and is open, not only to our own, but to missionaries of other societies, both home and foreign. From the beginning, Mrs. S. C. Gunn has had the conduct of this house, rendering practically without charge devoted and generous service. Many weary missionaries have found rest and refreshment in this attractive home. The income of the fund more than keeps the property in thorough repair.

Remittances Abroad in War Time

As soon as war was declared in Europe the usual methods of remitting to some of our missions were no longer practicable. We were at once confronted with the serious problem of devising some new way of providing these missions with needed funds. The banking system of the world was so utterly deranged that drafts on banking houses in the Nearer and Farther East were of no avail. In some missions our bills of exchange on Boston and London could not be marketed at any price. This was particularly true of Austria and our missions in the Turkish empire. In India such bills could be marketed only at unsatisfactory rates of exchange. We are especially indebted to our State Department at Washington and to Mr. Morgenthau, United States Ambassador at Constantinople, for aiding us in this juncture; and when all other means were of no avail, it was found that the Standard Oil Company of New York would cordially consent to place funds in both large and small amounts in the hands of our mission treasurers in Asia, and this by cable, and for the actual cost to the company of such remittances. The Vacuum Oil Company promised to render the same assistance for our missions in Africa. These oil companies consented to do this, not only for our own Board, but for the other foreign missionary societies of America. Many thousands of dollars have been forwarded in this way, and the value of such service in a crisis so serious cannot be overestimated. We are under grateful obligations to these corporations for their assistance.

Outlook

Many pressing needs on the mission fields have not been met. The year ahead may be difficult to finance, but we have good reason to rejoice that our expenses the past year have all been paid. We are without the burden of a new deficit. The old one has been reduced and in size is almost nominal. Substantial additions have been made to the plant on the field, to the Twentieth Century Fund, the Conditional Gifts Funds, and to the Fund for Disabled and Retired Missionaries. Surely we may begin the work of the new year, shadowed though it is by war clouds, with courage and hope born of the word of God's promise and the experience of His goodness.

NOW READY

Prayer Calendar for 1915

Issued jointly by American Board and Woman's Boards.

Containing on fifty-two pages of a pad, the names and locations of our 600 foreign missionaries, with pictures of some of them, and with appropriate texts and comments. The whole, artistically arranged, printed and mounted ready to hang upon the wall of the room where you pray.

Sent postpaid to any address for 25 cents.

**The year 1915 will be supremely a
year to pray for our missionaries.**

READY DECEMBER FIRST

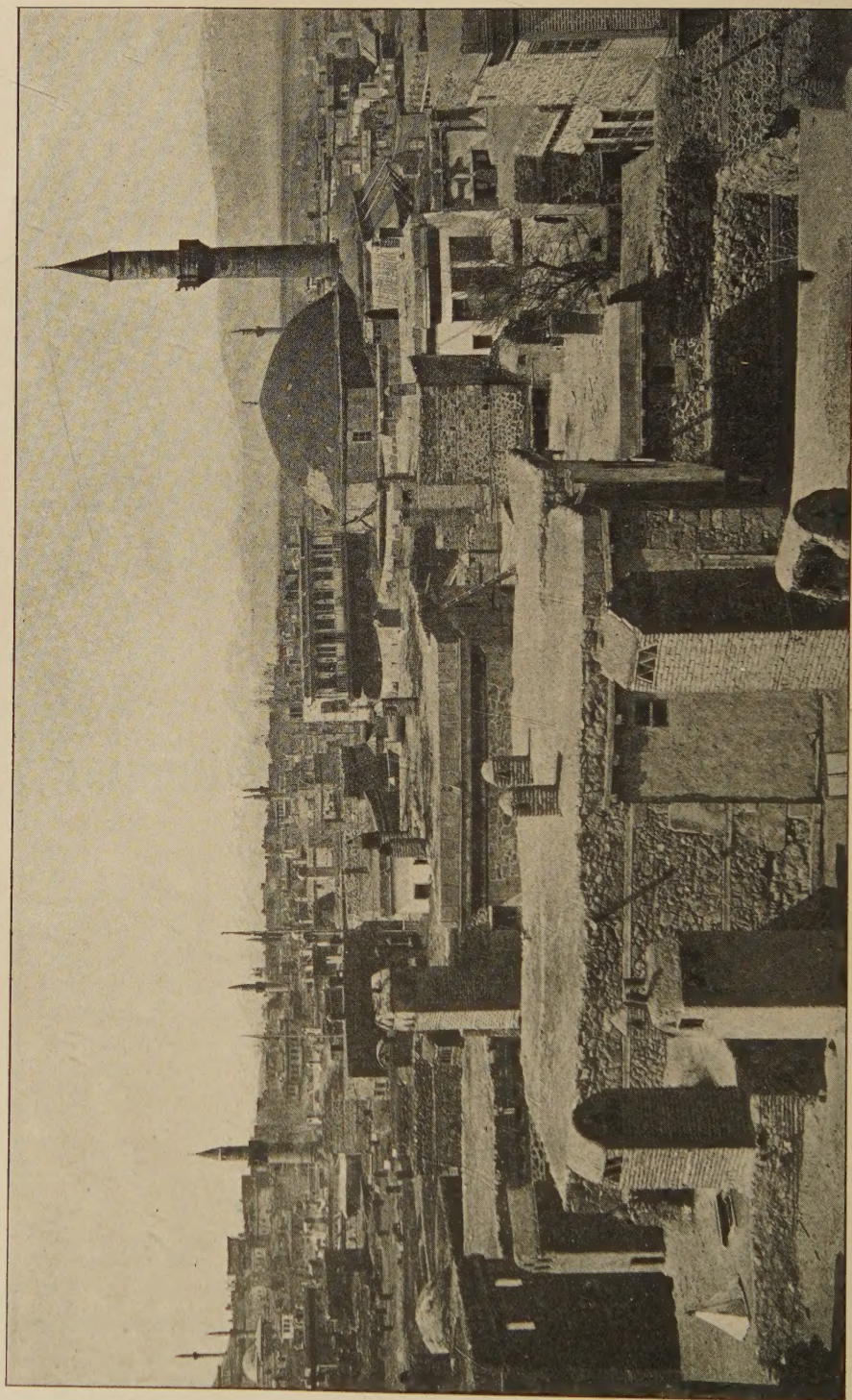
The American Board Almanac for 1915

A classic among the Board's publications. Packed full of valuable information not elsewhere to be found. And enriched with striking pictures from new photographs taken on the mission fields. An original and appropriate cover design in two colors. Single copies, 10 cents postpaid; fifteen copies to one address, \$1.00 postpaid. Packages of not less than fifty can be obtained at any of the Board's offices at five cents each; if ordered sent, they will be shipped, express collect. All sales on cash basis.

JOINT OFFER

The Prayer Calendar and Almanac will be sent together to any address postpaid for 30 cents.

Remit with address in full to John G. Hosmer, Agent, 14 Beacon Street, Boston, Mass.



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